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A COMPLETE
GREEK AND ENGLISH LEXICON

FOR THE POEMS OF

HOMER,

AND THE HOMERIDÆ;

ILLUSTRATING THE DOMESTIC, RELIGIOUS, POLITICAL, AND
MILITARY CONDITION OF THE HEROIC AGE,
AND EXPLAINING THE MOST DIFFICULT PASSAGES.

BY

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P R E F A C E

TO

THE FIRST ENGLISH EDITION.

A SECOND edition of Crusius's Homeric Lexicon, considerably improved by the author, was very carefully reviewed by *Dr. Ameis*, of Mühlhausen, in the "Jahrbücher für Philologie und Pädagogik" for 1843. The substance of *Dr. Ameis's* valuable remarks was introduced into the *third* edition, which was published in 1848, after Crusius's death, by *Dr. Kühner*, who availed himself of some manuscript criticisms by another scholar, whose name is not mentioned.

The American translation by Professor Smith nearly anticipated the improvements of the third edition by embodying the remarks of *Ameis*. This translation I have carefully revised, and the far larger portion of the work has been compared with the third German edition. The additions of the American editor were enclosed in crotchets: these I have removed, wherever I found that Crusius or his German editor had adopted the correction or addition suggested by *Dr. Ameis*. I have also added, occasionally, the derivations of rare words as given by *Lobeck*, *Döderlein*, or *Lucas*; and have frequently substituted Cowper's translations for those of Voss, which often, especially in the case of happy compounds, lose all

their felicitous precision by being turned into English. I have also added, here and there, the explanations of the most recent editors, *Dübner* on the *Iliad*, *Fäsi* on the *Odyssey*. In carrying the work through the press, I have removed a very considerable number of false references (some of which still remain in the third German edition), and several erroneous interpretations, occasioned by a misapprehension of the German original, which a reference to the passage, as it stands in the poet himself, would have enabled the learned translator to avoid. Upon the whole, however, he has executed a difficult task successfully; and well deserves the thanks of English, as well as of American students.

T. K. A.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within* a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connexion with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns, and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

* Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "*Novum Lexicon Græcum etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ.*" It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present

standard of Greek scholarship. Although that carefully-executed work is not to be brought into comparison with the present, in respect to its extent and peculiar design, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the *Iliad* and *Odyssey*, as *ἄμαθος*, *ἀμπίρω*, *ἀναπίρω*, *Δύμη*, *Ἑλικάων*, *ἐκτάδιος*, *ἐλάσσων*, *πολύτρητος*, *ρύσος*, *φώκη*, etc. was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index Vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A; and the separately-published Lexicons of the *Iliad* and *Odyssey*, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks*, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the Epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in

* I need not say, that this applies in a still higher degree to the admirable Lexicon of Liddell and Scott.—T. K. A.

addition the Epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently-published Grammar of my valued colleague, Dr. Kühner [in the 3rd Ed. to his School Grammar]. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connexion with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as the Present, cf. ἀκκιζω, ἀραρίσκω, δαρίσμαι, &c.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets are designated as poetic, and if found only in Epic writers, as Epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavoured to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labours of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connexions, are printed in spaced type [in this Ed. in Italics]; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as βασιλεύς, δῆμος, of the mythological articles, of the names of clothes, weapons, &c. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connexion, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to

supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connexion. This desideratum I have endeavoured to supply, and have also marked the so-called *ἄπαξ εἰρημένα* with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least one translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word under which the explanation is given, because, in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historiæ Græcæ Primordiis (Opus. II. 1827). I have thus endeavoured to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of Greek proper names*. That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's Handbuch der Mythologie aus Homer und Hesiod, E. L. Cammann's Vorschule zu der Iliade, and D. E. Jacobi's Handwörterbuch der griechischen und römischen Mythologie. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Ueckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's Geographie der Griechen und Römer, Otfried Müller's Geschichte hellen. Stämme, I. Bd., etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

* Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc. Hanover, 1832.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that of Wolf; in connexion with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann, and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttmann's *Lexilogus*, *Lehrs de Aristarchi Studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. Dialectici Epicæ*, Vol. I. L. 1, which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in the press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labour bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

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ABBREVIATIONS.

absol. signifies absolute.	Ion. signifies Ionic.
accus. „ accusative.	iterat. „ iterative.
act. „ active.	κ. τ. λ. „ καὶ τὰ λοιπά = etc.
adj. „ adjective	Lex. „ Lexicon.
adv. „ adverb.	Buttm. Lex. Buttmann's Lexilogus
Æol. „ Æolic.	metaph. „ metaphorical.
aor. „ aorist.	mid. „ middle.
Apd. „ Apollodorus.	neut. „ neuter.
Apoll. or Ap Apollonii Lex. Homericum.	Od. „ Odyssey.
Att. „ Attic.	optat. „ optative.
Batr. „ Batrachomyomachia.	partep. „ participle.
comm. „ common, commonly.	pass. „ passive.
compar. „ comparative.	perf. „ perfect.
conj. „ conjunction.	plupf. „ pluperfect.
dat. „ dative.	plur. „ plural.
depon. „ deponent.	poet. „ poetic.
Dor. „ Doric.	signif. „ signification, signifies.
Ep. „ Epic.	sing. „ singular.
epith. „ epithet.	subj. „ subjunctive.
fem. „ feminine.	V. „ Vater or Voss.
fut. „ future.	= „ equivalent to.
gen. „ genitive.	† „ ἀπαξ εἰρημένον.
h. „ hymn.	? „ doubtful.
Il. „ Iliad.	* „ only in the hymns.
imperat. „ imperative.	*Il. „ only in the Iliad.
imperf. „ imperfect.	*Od. „ only in the Odyssey.
infin. „ infinitive.	[] „ additions by the Translators, or by the English Editor.
intrans. „ intransitive.	

Cp. = Cowper.

Db. = Dübner.

Död. = Döderlein.

Fäs. = Fäsi.

Note.—To save space “Il.” has been omitted; so that references to which “Od.” is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

A.

A, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or *books*), both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

a, in composition, is 1) a *privative* (before a vowel commonly *av*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *ἀδελος*, *in-visible*, *ἄπαις*, *child-less*, *ἄβουλος*, *ill-advised*, *ἀναίτιος*, *in-nocent*. 2) a *copulative* [answering to the adv. *ἅμα*], indicates primarily a connexion of two objects, also mly conveying the notion of *equality*, *collection*, and *intensity*; *ἄλοχος* (*λέχος*), *bedfellow*, *wife*; *ἀτάλαντος*, *equiponderant*; *ἄθροος* (*θρέω*), *assembled*, *crowded together*. 3) a *intensive*, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαν*, *ἄβρομος*, *loud roaring*; *ἄσπερχής*, *very impetuous*. This *intensive a* is found in but very few compounds [if at all] and is denied by many Gram. 4) a *euphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *ἀβληχρός* for *βληχρός*; *ἄστεροπῆ* for *στεροπῆ*.

ā, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *oh! ah! ā* *δεῖλῆ*, *ah wretch!* 11, 441.

ἀάτος, *ov*, poet. (*άάω*), 1) *inviolable* = *what one does not dare to violate*; *epith.* of the waters of the Styx, 14, 271. 2) = *what one cannot violate, cannot injure*, &c.; as an *ep.* of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be spoken against*, hence *honorable, distinguished*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double *privative*, or an *a* *intensive*, and explain *άάτος* by *πολυβλαβής*, *very injurious*.

άάγής, *ες* (*άγνυμι*), *not to be broken, difficult to break, strong*, *ρόπαλον*, Od. 11, 575.†

άάομαι, *depon. mid.* see *άάω*.

άάπτος, *ov*, poet. (*άπτομαι*), *not to be touched, unapproachable, invincible*, *epith.* of the strong hands of the gods and heroes, 1, 567. 7, 309.

άάσχετος, *ov*, *Ep.* for *άσχετος*.

άάω, poet. (*≡ ≡*), *aor. 1. act.* *άάσασα*, *contr.* *άσα*, *aor. mid.* *άασάμην*, 3. *sing.* *άασατο*, *aor. pass.* *άάσθην*. Of *pres.* only 3 *sing. mid.* *άάται*. 1) *Act. trans.* to *injure, to harm*, with *acc.* *ή ρά τιν' ήδη βασιλίων τηδ' άτη άσας*; *hast thou ever before injured any king by such misfortune? i. e. brought him into such misfortune?* 8, 236. 2) *Especially to injure in the understanding, to mislead, to befool, to mislead, to delude*, with and without *φρένας*: *οίνω*, to stupify his mind with wine, Od. 21, 297. *άσαν μ' έταροι*, my companions befooled me, Od. 10, 68 [in this passage it is, *have wronged or injured me*]; and *δαίμονος άσα*, Od. 11, 61; hence *pass.* to *be deluded, infatuated, blinded, to fall into disaster*, 16, 685. *Άτη, ή πρώτον άσάσθην*, *Ate*, by whom I was first infatuated, 19, 136. *άσθεῖς φρεσίν*, Od. 21, 301. II) *Mid.* [exclusively in *ref. to the mind*] to *delude oneself, to let oneself be deceived, to mistake, to err, to act foolishly*, 9, 116; also *άασατο μέγα θυμώ*, he was utterly infatuated in mind, 11, 340. 3) *As dep. mid.* with *acc.* to *lead astray*, 19, 91.

Άβακῶ (*βάζω*), poet. *aor.* *άβάκησα*, properly, to *be without speech*; *gener.* to *be uninformed, to be ignorant, to be unsuspicious*, Od. 4, 219.†

Άβαντες, *oi*, the *Abantes*, the earliest inhabitants of the island of Euboea, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Euboea under king Abas; according to Strabo they came from Thrace, 2, 536.

Άβαρβαρηή, *ή* (from *ά* and *βάρβαρος* native), a fountain nymph, mother of Æsepus and Pegasus by Bucolion, 6, 22.

Άβας, *αντος*, *ο* (from *ά* and *βαίνω* not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes, 5, 148.

Άβιοι, *oi*, the *Abii*, nomadic Scythians in the north of Europe, accord. to Strabo, VII. p. 360, on the Ister, 13. 6. † (*prop. poor, needy*, from *a* and *βίος*: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[*άβιος*, *ov*, see **Άβιοι*.]

άβλαβῶς, poet. for *άβλαβῶς*, *adv.* (*άβλαβής*), *harmlessly, without harm*, h. Merc. 83.

άβλαβίη, *ή*, poet. for *άβλάβεια* (*βλά-*
B

πρω), *invulnerability*. 2) *harmlessness, innocence*; in the plur. ἀβλαβία νόοιο, h. Merc. 393.

*Αβληρος, ὁ, a Trojan, killed by Antilochus, son of Nestor, 6, 32.

ἀβλής, ἦτος, ὁ, ἦ, poet. (βάλλω), *not discharged, unshot*, epith. of an unused arrow, 4, 117. †

ἀβλητος, ον, poet. (βάλλω), *not hit, unhurt*, 4, 540. †

ἀβληχρός, ἦ, ὅν (α euphon. and βληχρός), *weak, powerless, gentle*; χεῖρ, the feeble hand of Venus, 5, 337; τεῖχος, a weak wall, 8, 178; θάνατος, a gentle death, Od. 11, 135. [Cf. ἀμαλός and μαλακός. Butt. Lex. 194.]

ἀβρομος, ον (α intens. and βρόμος according to Apoll. Lex.), *loud-shouting, very clamorous*. Epith. of the Trojans, 13, 41. † Passow with Eustath. makes α euphon. and translates *clamorous*. Butt. makes α copulative, and translates *shouting together*.

ἀβροτάζω, poet. (prob. from aor. 2 ἀμβροτεῖν, Epic for ἀμαρτεῖν), *to miss, τινός any one: found only in aor. 1 subj. μήπως ἀβροτάζωμεν* (ep. for ἀβροτάζωμεν) ἀλλήλοισιν, *lest we miss one another*, 10, 65. † See Thiersch. § 232. Butt. Lex. p. 82.

ἀβροτος, ἦ, ον, later ος, ον, poet. (βροτός) = ἀμβροτος, *immortal, divine, holy*. νύξ ἀβρότη, *sacred night*, because it is a gift of the gods, 14, 76. (The meaning *without men* is doubtful. See Butt. Lex. p. 83.)

Ἀβύδος, ἡ, *Abydos*, a city in the Trojan dominion on the Hellespont, opposite Sestos, now *Avda*, 2, 336. Hence the adv. Ἀβυδόθεν, *from A.*, and Ἀβυδόθεν, *in or at A.*

ἀγάσθαι, see ἀγάμαι.

ἀγαγον, see ἀγω.

ἀγάζομαι, pres. not used by Homer, but supplies the tenses assigned to ἀγάμαι.

ἀγαθός, ἦ, ὅν, *good, excellent, strong*, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοῆν ἀγαθός, *good in the battle-cry* (see βοή), epith. of leaders. β) Of birth, *noble, high-born* (opposed to χέρμης), Od. 15, 324. γ) Of things and states, εἰς ἀγαθὰ εἰπεῖν, *μυθεῖσθαι*, *to speak for good*, 9, 102. 23. 305. (cf. φρονεῖν) πείθεσθαι εἰς ἰγαθόν, 11, 789. ἀγαθὰ φρονεῖν, *to be well-intentioned, right-minded*, 6, 162. Neut. pl. subst. ἀγαθά, Od. 14, 441. Irreg. comp. ἀμείνων, βελτίων, κρείσσω, λυίων, ἰπερί. ἀριστος, βέλτιστος, κράτιστος, λυίστος, etc. [Lobeck doubts the relationship between ἀγαθός and ἀγάμαι, which Butt. approves of. Path. Serm. Græc p. 363.]

*Ἀγάθων, υἱος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, 24, 249.

ἀγαίομαι, Ep. form of ἀγάμαι, only in pres. in the sing., *to be indignant, to be angry*, Od. 20, 16. †

αγκλεῖς, ἐς, poet. (ἄγαν, κλέος), gen. ἴος, *very illustrious, famous, glorious*,

generally of men; once of Hephæstus (Vulcan), *Il. 21, 379.

*Αγκλεῖς, contr. ἦς, ἦος, ὁ, a Myrmidon, father of Epigeus, *Il. 16, 571.

ἀγκαλειτός, ἦ, ὅν = ἀγκαλεῖς, poet. *very celebrated, famous, glorious*, generally of men. β) Of things: only ἀγκαλειτή ἑκατόμβη, a glorious hecatomb, Od. 3, 59.

ἀγκαλυτός, ὅν, poet. (κλυτός), prop. of which one hears much, *far-famed, most glorious*, generally of men. β) Of things: only ἀγκαλυτὰ δώματα, Od. 3, 388. 428.

*ἀγαλλίς, ἴδος, ἡ, a bulbous-rooted flower of the Iris tribe, perhaps the sword-lily, h. Cer. 7, 226.

ἀγάλλομαι, mid. only pres. *to glory or exult in*, to be proud of any thing, with the dat. generally in the partecp. spoken of men: ἵπποισιν καὶ ὄξεσφιν, *proud of horses and chariots*, 12, 114. Of gods: of the Thiræ, h. Merc. 553. Of Pan: φρένα μολπαῖς, *to be proud in heart of the songs*, h. 18, 24. Of mares: πάλοισιν, *exulting in their foals*, 20, 222. Of birds: περὺ γεσσι, *exulting in their wings*, 2, 462. Of ships (met.): Διὸς οὐρῳ, *to exult in the fair wind of Zeus*, i. e. to be favoured with a fair wind, Od. 5, 176. β) With a partecp. of Hector: ἀνάλλεται ἔχων τεύχεα, *he exults in arms*, 17, 473.

ἀγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, πᾶν ἐφ' ᾧ τις ἀγάλλεται], *an ornament, a jewel*, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, a *glorious or acceptable offering*. Of the Trojan horse, ἀγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438. [The meaning *image*, etc. is post-Homeric.]

ἀγάμαι, dep. mid. a collateral Ep. form of ἀγάομαι and ἀγαίομαι, fut. ἀγάσομαι, (Wolf νεμεσήσεται, Od. 1, 389). aor. 1. Ep. ἡγασάμην, ἡγασσάμην. (Fr. ἀγάμαι only 1 sing. pres. fr. ἀγάομαι 2 pl. pres. ἀγάασθε Ep. for ἀγάσθε. Inf. pres. ἀγάασθαι for ἀγάσθαι, 2 pl. impf. ἡγάασθε for ἡγάσθε.) 1) *to esteem*, in a good sense, *to admire, to venerate*, with acc. 3, 101; μῦθον, 7, 404; without acc. *to wonder*, Od. 23, 175; with partecp. 3, 224. 2) *to consider as too great*: in a bad sense, *to envy, to grudge* (in which signif. Hom. uses the pres. ἀγάομαι and ἀγαίομαι), with the dat. of pers. spoken of (especially of the gods, 17, 71), and acc. of the thing: τὰ μὲν που μέλλεν ἀγασσέσθαι θεὸς αὐτός, but this must even a god have envied [if it had happened: and therefore it did not happen. F.], Od. 4, 181; and with inf. νῦν μοι ἀγάσθε, θεοί, βροτὸν ἄνδρα παρῆναι, *now ye envy me, ye gods, that a mortal man is with me*, Od. 5, 119. 8, 565. 3) *to be offended with, to be angry at*, with acc. κακὰ ἔργα, Od. 2, 67; κῶτος *to be offended, to regard with anger*, 14, 111.

*Αγαμεμνονίδης, ον, ὁ, son of Agamemnon = Orestes, Od. 1, 32.

Ἀγαμέμνων, *oros*, ὁ (fr. *āgan* and *ménu* most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chrysês, and when obliged to restore his daughter, he caused Briseïs to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq., Ægisthus, who had seduced his wife Clytemnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. Ἀγαμέμνεος, *én, éon, belonging to A.*

Ἀγαμήδη, *h̄*, daughter of Augêas, king of Elis, wife of *Mulius*. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

Ἀγαμήδης, *ous*, ὁ (fr. *āgan* and *m̄h̄dos* counsel, son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἀγαμος, *on* (γάμος), *unmarried*, 3, 40.† ἀγάνιφος, *on*, poet. (νίφος), *very snowy, covered with snow*, epith. of Olympus, whose summit according to the statement of travellers is never free from snow, *1, 426. 18, 186.

ἀγανός, *h̄, ón*, poet. γάνος, γάνημα! 1) *gentle, mild, lovely*, ἔκτα. 2, 130; βιαλαίς. Od. 2, 230. ἀγανὰ βέεα, *the gentle arrows of Apollo and Artemis* (Diana), since sudden, gentle death in opposition to the latter produced by long sickness) was ascribed in the case of men to Apollo, and of women to Artemis, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) *Active, rendering mild, propitiatory, agreeable, welcome*, δώρα, 9, 113; εὐχολή, a grateful vow, 9, 499. Od. 13, 357.

ἀγανόφροσύνῃ, *h̄* (φρήν), *mildness, gentleness*, 24, 772. Od. 1, 203.

ἀγανόφρων, *on*, gen. *oros*, poet. (φρήν), *of a gentle disposition, mildly disposed*, 20, 467.

ἀγάσμαι, Ep. form of ἀγαμαι, q. v. ἀγάσζω and ἀγαπάσμαι as dep. mid. = ἀγαπάω, only in the pres. 24, 464. Od. 7, 33. 16, 17.

ἀγάπῳ (akin to ἀγαμαι), aor. ἡγάπησα, poet. ἀγάπησα, 1) *to receive kindly, to treat with kindness or attention*, with acc spoken generally of men, Od. 16, 17. 23, 214; of a god: θεὸν ὧδε βροτοῖς ἀγαπᾶμεν ἄντην, *that a god should thus openly favour mortals*, 24, 464. 2) *to be content, to be satisfied*, οὐκ ἀγαπᾶς, ὅ (= οὐτι) ἔκηλος δαίνυσσαι; *art thou not content, that thou featest in quiet?* Od. 21, 289. 3)

ἀγαπάσμαι, dep. mid.: its parterp. stands in an absolute sense with φιλέω and κυνέω. οὐκ ἀγαπαζόμενοι φιλέουσ', *do not cordially entertain*, Od. 7, 33. welcome, 21, 224.

ἀγαπήνωρ, *oros*, ὁ (ἀνήρ), *manhood-loving, manly, bold, brave*, epith. of heroes, 8, 114, Od. 7. 170.

Ἀγαπήνωρ, *oros*, ὁ, son of *Ancæus*, grandson of *Lycurgus*, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, 2, 610. Comp. Apd. 3, 10. 8.

ἀγαπήτός, *h̄, ón* (ἀγαπάω), *beloved, dear*, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπήτως, *with love, cheerfully, willingly*, Batr.

ἀγαρήνος, *on*, poet. ῥέω, *strong flowing*, epith. of the Hellespont, 2, 846; of the sea, h. c. i. 1.

Ἀγασθένης, *eos*, ὁ (adj. ἀγασθενής, very strong), son of Augeas, king of Elis, father of Polyxenus, 2, 624.

ἀγαστονος, *on*, poet. (στένω), properly, *strong-sighing*; then *loud-roaring, deep-roaring*; epith. of Amphitrite, Od. 12, 97. h. Ap. 94.

Ἀγαστροφος, ὁ (from στρέφω turning himself often), son of *Pæon*, a Trojan, killed by Diomedes, 11, 338.

* ἀγατός, *ón*, poet. for ἀγαστός, *admired*, neut. as adv. h. Ap. 315.

Ἀγαυή, *h̄*, daughter of Nereus and Doris, 18, 42; (in Wolf and Spitzner Ἀγανή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

ἀγανός, *h̄, ón* (ἀγαμαι), *admirable, wonderful, glorious, excellent, noble*, generally epith. of kings and heroes; also of the Hippomolgi, 13, 5; of birth, μνηστήρες ἀγανοί, *noble suitors*; of the Phæacæ: πομπῆς ἀγανοί, *excellent conductors*, Od. 13, 71; and of Proserpine, Od. 11, 213. Superl. ἀγανότατος, Od. 15, 229.

ἄγγελίη, *h̄* (ἄγγελος), *a message, an embassy, news, tidings*. ἄγγελίη τινός, *a message from or about any one*, 15, 640; and ἄγγελίην πατρός φέρειν, *to bring tidings of the father*, Od. 1, 408. ἄγγελίην εἰλθεῖν, *to come on an embassy*, i. e. to bring a message, as an ambassador, 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ ἄγγελλίης = ἄγγελος; but the best modern critics suppose an accus. or a gen. sing. of the fem. ἄγγελλή, cf. Buttm. Lex. (in voc.) Thiersch § 268, 2. Spitzner Il. 13, 252. ἄγγελίην ἐπὶ (Wolf. ἐπὶ) Τυδῇ στείλαιν, *they sent Tydeus on an embassy*, 4, 384. ἦλθε σεύ' ἐνεκ' ἀγγελίης (gen. caus.), *connect thus, ἦλ. ἀγγ. σεύ' ἐνεκα*, he came on account of a message on your behalf, 3, 205. ἦε τέυ ἀγγελίης μετ' ἐμ' ἦλθες; *or comest thou to me on account of some message?* 13, 252. ἄγγελλίης οἰχνεσκε, *he was wont to go on account of a message*, i. e. to carry messages, 15, 640.

ἄγγελλίης, ὁ, Ion. for ἀγγελλίας, *on*, ὁ, according to the ancients a form of ἄγγελος,

see ἀγγελίη; cf. Rost. ausf. Lex. who defends the view of the ancients, a messenger, an ambassador. ἡλ. σὺ ἄρεκα ἄγγ. he came as an ambassador on thine account, 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, δ=ἀγγελος, a messenger, h. in Merc. 296. Comp. ἐριθος.

ἀγγέλλω (ἄγω), fut. ἀγγέλω, Ep. for ἀγγεῖω, aor. ἤγγειλα, aor. mid. ἤγγειλάμην, to bear a message, to give information, to bear tidings; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) to announce, recount, report; with accus. of the thing, ἐσθλά, 10, 448; ἔπος, 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκες ἀγγελοῦντας παῖδας προθήβας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ἡ, a messenger, an ambassador, whether male or female: heralds are called Διὸς ἄγγελοι, messengers of Zeus, 1, 331; Ὅσσα, 2, 93; also birds by whose flight divination was performed, 24, 292. 296.

ἄγγος, εὖς, τό, a vessel for wine, milk, etc. 2, 471. Od. 2, 289; a jar, pail, &c.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, bear; then, as interject. up! on! come on! quick! Often strengthened: ἀλλ' ἄγε, ἄγε δῆ, up, then! on, then! comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὲ τραπέομεν, 3, 441. ἄγε δὲ στῶμεν, 11, 348; and ἄγετε περιφράζωμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; once only with imperat. 3 plur 2, 437 ἀλλ' ἄγε—ἀγείροντων. On εἰ δ' ἄγε, up, then! see ei.

ἀγείρω (ἄγω), aor. ἤγειρα, Ep. ἀγειρα, perf. pass. ἀνήγειραι, aor. 1. pass. ἡγέρθη. Peculiar Ep. forms: 3 pl. plupf. ἀγγεράτο, 3 pl. aor. ἡγέρθεν for ἡγέρθησαν, aor. sync. 2 mid. ἀγρόμην, part. ἀγρόμενος. 1) Active, to collect, to assemble; spoken of men, with accus. λαόν, 2, 438; ἀγορήν, to call an assembly, Od. 2, 28. 6) Of things: to collect, δημόθεν ἄλφειτα καὶ οἶνον, Od. 19, 197; πύρρα, to collect by begging pieces of wheat bread, Od. 17, 362. 11) Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτόν, 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, 18, 245. 6) Trop. in the aor. pass. ὅτε δὲ ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart, i. e. when he came to himself, 22, 475. Od. 5, 453. ἀφορβόν οἱ θυμὸς ἐνὶ στήθεσσι καὶ ἀγέρθη, courage 'hope' returned to his breast, 4, 152. μάτην ἤγειρας, 15, 778, belongs to ἐγείρω, q. v. Of like import are the poet. forms ἡγέρεσθαι, ἡγέρεοντο, and ἡγέρεσθαι accord. to Arist. for ἡγέρεσθαι.

ἀγέλαος, αἰή, αἶον (ἀγέλη), belonging to a herd, grazing in herds. 11. and Od. epith. of cattle.

Ἀγέλαος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and

λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedes slew before Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of Damastor, a suitor of Penelopë, slain by Ulysses, Od. 22, 293.

* ἀγέλαστος, (ον γέλαω), without laughing, sad, h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γέλαστα.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), the collector of booty, epith. of Minerva as the protectress of heroes, 11. and Od.

ἀγέλη, ἡ (ἄγω), herd, crowd, with and without βοῶν and ἵππων, 19, 281.

ἀγελήδον, adv. (ἀγέλη), in herds, in crowds, 16, 160. †

ἀγέληφι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἀγέμεν, poet. for ἄγειν.

ἄγεν, Ep. for ἐάγησαν, see ἄγνυμι.

ἀγέραςτος, (ον γέρας), without a present as a token of honour, unrewarded, 1, 119. † ἀγερέομαι, Ep. form, fr. ἀγείρω, more correctly ἡγερέομαι, which see.

ἀγέρθεν, poet. for ἡγέρθησαν, see ἀγείρω. ἀγέρωχος, (ον γέρας), without a present as a token of honour, unrewarded, 1, 119. † ἀγερέομαι, Ep. form, fr. ἀγείρω, more correctly ἡγερέομαι, which see. ἀγέρθεν, poet. for ἡγέρθησαν, see ἀγείρω. ἀγέρωχος, (ον γέρας), without a present as a token of honour, unrewarded, 1, 119. † ἀγερέομαι, Ep. form, fr. ἀγείρω, more correctly ἡγερέομαι, which see. ἀγέρθεν, poet. for ἡγέρθησαν, see ἀγείρω. ἀγέρωχος, (ον γέρας), without a present as a token of honour, unrewarded, 1, 119. † ἀγερέομαι, Ep. form, fr. ἀγείρω, more correctly ἡγερέομαι, which see.

ἄγη, ἡ (ἀγαμαι), awe, admiration, veneration, 21, 221. Od. 3, 227.

ἄγη, Ep. = ἐάγη, see ἄγνυμι.

ἀγγεράτῃ = ἀγγεράτο, see ἀγείρω.

ἀγνηροπία, ἡ (ἀγνήρω), manliness, lofty courage, bravery; spoken generally of men; of beasts, boldness, strength, 12, 46. 2) arrogance, pride, insolence; in the plur. ἀγνηροπῆσαν ἐνέμενα τινά, to inspire any one with arrogance, *11. 9, 700.

ἀγήνωρ, ορος, ὁ, ἡ, poet. (ἀγαν; ἀνῆρ), very brave, courageous, bold, epith. of heroes; also θυμός, 9, 398. 2) In a bad sense, arrogant, proud, insolent, μνηστήρες, Od. 1, 144; and spoken of Achilles, 9, 699; θυμός, 2, 276.

Ἀγήνωρ, ορος, ὁ, son of Αντιφῶν and Θεούδ, one of the bravest Trojan heroes, who contended even with Achilles, 11, 59.

ἀγήρας, (ον, contr. ἀγήρας, (ων γῆρας), not growing old, ever young; often in connexion with ἀθάνατος, 8, 539; imperishable, eternal; spoken of the ægis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

ἀγήρας, (ον=ἀγήρας, (ον, see ἀγήρας. ἀγητός, ἡ, δν (ἀγαμαι), admired, admirable, distinguished, glorious; with accus. εἶδος ἀγητός, glorious in form, 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγινέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; 40 leud, to drive; to

bring, to fetch; spoken of things, like ἄγω: ὕλην, 24, 784. Od. 17, 294.

ἀγκαῖομαι, depon. mid. (ἀγκάς), *to take up in the arms*; with accus. νεκρὸν ἀπὸ χθονός, *to take up a dead body from the earth*, 17, 722. †

* Ἀγκαῖος, ὁ (lit. embracing with the arms, fr. ἀγκαί), 1) son of *Lycurgus* and *Eury-nome*, father of *Agarēnor*, king of *Arcadia*, 2, 609. 2) an *Ætolian* from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honour of *Amarynceus*, 23, 635.

* ἀγκαλέω, Ep. for ἀνακαλέω, *to call upon, to invoke*; hence ἀγκαλέουσιν, as *Herm.* reads for καλέουσιν, h. in *Ap.* 373.

ἀγκαλῖς, ἶδος, ἡ, prop. a dimin. of ἀγκάλη, *the arm*; only in the plur. *the arms*; dat. ἐν ἀγκαλίεσσι φέρειν, *to bear in the arms*, *11. 18, 555. 22, 503.

* ἀγκαλος, ὁ = ἀγκαλῖς, h. *Merc.* 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), *with or in the arms*, in connexion with ἔχειν, λάξεσθαι, μάρπτειν, 5, 371. 23, 711. Od. 7, 252.

ἀγκιστρον, τό (ἄγκος), *a barb, a fish-hook*, *Od. 4, 369. 12, 322.

ἀγκλίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίνω.

ἀγκοίη, ἡ, poet. (ἀγκών), *the elbow*; plur. *the arms*, only in the dat. ἐν ἀγκοίησιν ἵκναι, *to rest in the arms of any one*, 14, 213. Od. 11, 261.

ἄγκος, εὖς, τό, prop. a curve, hence *the elbow, the arm*. λαβεῖν τινα κατ' ἄγκυα, *to take any body in one's arms*, h. in *Merc.* 159. Comp. *Herm.* Commonly, 2) *a mountain-glen*; a *glen, dale*, 20, 490. Od. 4, 337.

ἀγκρεμάσασα, see ἀναγκρεμάννυμι.

ἀγκυλομήτης, εὖς, ὁ, ἡ, poet. (μῆτις), *that has crafty (lit. crooked) designs, wily, politic, artful*, epith. of *Kρόνος* (*Saturn*), because he overreached his father *Uranus*, 2, 205. 319. h. in *Ven.* 22.

ἀγκύλος, ἡ, ὄν (ἄγκη), *bent, curved, crooked*, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

ἀγκυλότοξος, ὄν, poet. (τόξον), *furnished or armed with bent bow*, epith. of the *Pæonians*, *11. 2, 848.

ἀγκυλοχείλης, ὄν, ὁ, poet. (χείλος), *having a hooked bill or beak*, epith. of birds of prey, 16, 428. Od. 19, 538.

ἀγκυλοχῆλης, ὄν, ὁ, poet. (χηλή), *having crooked claws*, *Batr.* 296.

ἄγκων, ὠνος, ὁ, prop. the angle formed by bending the arm, *the elbow*, 5, 582. 2) ἄγκων πείχεος, the salient (or jutting) angle of the wall, 16, 702.

* ἀγλαέθειςρος, ὄν, poet. (θεῖρα), *having beautiful hair, bright-haired*, epith. of *Pan*, h. in *Pan.* 5.

ἀγλαῖζω, poet. (ἀγλαός), *to make splendid or glittering*; in *Hom.* only in mid. fut. infin. ἀγλαΐεσθαι, *to exult in, to be proud of a thing*; with the dat. σέ φημι διαμπερές ἀγλαΐεσθαι, *I declare that thou shalt glory in them perpetually (i. e. all thy life long)*, 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, *beauty, blooming appearance, ornament*; a) in a good sense, spoken of *Penelope*: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, *the gods have destroyed my bloom*, Od. 18, 180. Ἀμφότερον, κύδος τε καὶ ἀγλαΐη καὶ ὄνειρα δειπνήσαντας ἴμεν, sc. ἐστί. [Here it seems to denote the *joyous look* opp. to an *exhausted jaded one*: κύδος καὶ ἀγλαΐη form one complex notion.] Both strength with a joyous countenance and refreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. *Voss*. Od. 15, 78; of a spirited horse, ἀγλαΐη πεποιθώς, *trusting to his beauty*, 6, 510; therefore b) In a bad sense, *ostentation, pride, vanity*; also in the plur. of the goat-herd, *Melantheus*: ἀγλαίας φορέειν, *to exhibit pride*, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. *festive joy, festivity*, h. *Merc.* 476.

Ἀγλαΐη, ἡ, *Aglæa*, wife of *Charopus*, mother of *Nireus*, 2, 672.

ἀγλαΐηφι, poet. dat. from ἀγλαΐη.

* ἀγλαόδωρος, ὄν, poet. (δῶρον), *with splendid gifts, or splendid in gifts*, epith. of *Ceres*, h. in *Cer.* 54. 192.

ἀγλαόκαρπος, ὄν, poet. (καρπός), *with splendid fruits, fruit-distributing*; δένδρεα, Od. 7, 155; epith. of *Cer.*, h. *Cer.* 4. 2) *having beautiful hands* [lit. *wrists*]; εταίραι, h. in *Cer.* 23.

ἀγλαός, ἡ, ὄν, poet. (ἀγάλλω), *glittering, splendid, beautiful*; in a literal sense: ὕδωρ, *sparkling water*, Od. 8, 424; metaph. ἀποινα, *splendid ransom*, 1, 23; εὖχος, 7, 203. Often spoken of men: *distinguished, excellent, glorious*; of *Paris*: κέρα ἄγλαε, *who maketh a display with the bow*, 11, 385; in a bad sense. See also κέρας.

ἄγνοιέω, poet. for ἀγνώω (γνώω), aor. ἡγνοήσα, Ep. iterative form, ἀγνώσασκε, Ion. for ἀγνόησασκε, (incorrectly written ἀγνώσασκε, Od. 23, 95,) *not to know, not to perceive*, mly with a negative, οὐκ ἡγνοίησε, *she did not fail to observe*, 1, 537. In Od. 24, 218, for αἰκέμ' ἐπυγνοίη — ἡε κεν ἀγνοίησι, *we should undoubtedly read with Thiersch*, § 216, 49. the subj. ἀγνοίησι. The subj. is required by πειρήσ. and φράσσω; hence we must also read ἐπυγνώη for ἐπυγνοίη.

ἀγνός, ἡ, ὄν, *pure, chaste, holy*, epith. of *Artemis* and *Proserpine*, Od. 5, 123. 11, 386; once ἀγνή ἐορτή, *a holy feast*, Od. 21, 259; ἄλσος, h. in *Merc.* 187. Hence aor. ἀγνώω, *Ap.* 121.

* ἄγνος, ἡ and ὁ, a kind of willow-tree, *the chaste-tree* [*viteæ agnuscastus*], h. *Merc.* 410.

ἄγνῶμι, fut. ἄξω, aor. 1. ἦξα, Ep. ἔαξα, aor. 2 pass. ἔαγην, Ep. ἄγην (ἄ once ἄ), *to break, to break in pieces*, with accus. πολλοὶ ἵπποι ἔξαντ' λίπον ἄρματ' ἀνάκτων, *many horses having broken left behind the chariots of their masters*, 16, 371

(ἀξάντε, dual. with plur. since the poet thinks of the horses as in pairs, see Butt. § 33. note 8. Kühner II, § 427); ὄλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2) Pass. to be broken, to break, ἐάγη ξίφος, the sword broke, 16, 769. τοῦ δ' ἐξελακομένοιο πάλιν, ἄγεν (poet for ἐάγησαν) ὀξέες ὄγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to bend cannot be sustained; and the Scholia explain it: κατεάγησαν, ἐκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἀγνώς, ὥτος, ὁ, ἡ (γνώμι), unknown, Od. 5, 79.

* ἀγνός, adv. from ἀγνός, purely, h. Ap.

ἀγνώσασκε, iterative form of the aor. I from ἀγνώω, Od. 23, 95. The orthography ἀγνώσασκε is false. (See Thiersch. Gr. § 210. 22.)

ἀγνώστος, ον (γνώστος), 1) unknown, unrecognized, τινί, Od. 2, 175. 2) unknowable, not to be recognized. σ' . . . ἀγνώστον τεύξω πάντεσσι, I will make thee incapable of being known by any man (disguise thee), * Od. 13, 191. 397.

ἄγνος, ον (γόνος), unborn, 3, 40.†

ἀγοράσθε, see ἀγοράομαι.

ἀγοράομαι, depon. mid. (ἀγορή), aor. ἡγορήσαμην, 3 pl. impf. ἡγορώμεντο, Ep. for ἡγορώμεντο, 1) to meet in assembly, to hold an assembly, to deliberate, 4, 1. 2) to speak in an assembly, to speak in general, τινί with any one; often in connexion with μετέειπεν, 1, 73.

ἀγορεύω (ἀγορή), fut. εὔσω, aor. I ἡγόρευσα, properly to hold an assembly. ἀγορεύς ἀγορεύειν, to deliberate, 2, 787; then, to speak in an assembly, to harangue, ἐν Δαναοῖσι, ἐν Τρώεσσι, 1, 109. 7, 861. 8, 525. 2) Generally, to speak, to announce, τί τινα: θεοπροπίας, the will of the gods, 1, 385. ἔπειτα πρὸς ἀλλήλους, to speak words one to another, 3, 155. μήτι φόβονδ' ἀγόρευε, advise not to flight, 5, 252. πρῆξιν ἀγορεύειν, to speak of an enterprise, Od. 3, 82.

ἀγορή, ἡ (ἀγοίρω), 1) an assembly, especially a popular assembly, in distinction to βουλῇ an assembly of the princes, 2, 51—53. Gd. 3, 127. ἀγορὴν ποιεῖσθαι, τίθεσθαι, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύνειν, to dismiss an assembly, 1, 305. Od. 2, 69. 2) the business in an assembly, discourse, deliberation, counsel; espec. in the plur. ἔχειν τινα ἀγορῶν, to restrain any one from speaking, 2, 275. εἰδὼς ἀγορέων, skilled in speaking (debate), 9, 441. 3) the place of holding an assembly, marketplace, a certain place in towns where the higher classes sat upon stone seats, Od.

6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent: in Troy it was upon the highest citadel, παρὰ Πριάμοιο θύρῃσιν, 2, 788. 7, 545. 4) market, the place of sale, Ep. 14, 5.

ἀγορήθεν, adv. from the assembly, Il. and Or.

ἀγορήνδε, adv. to the assembly, Il. and Od.

ἀγορητής, οὔ, ὁ (ἀγορή), an orator, speaker, connected with βουλευφόρος, Il. and Od.

ἀγορητής, ὅς, ἡ (ἀγορή), the talent of speaking, eloquence, Od. 8, 168.†

* ἄγος, εὐς, τό, Ion. for ἄγος (ἄζω), reverence, awe, pious fear, θεῶν, h. Cex. 479. So Wolf. and Herm. for ἄχος.

ἄγός, οὔ, ὁ (ἄγω), Ep. leader, Κρητῶν, * Il.

ἄγοστός, ὁ (ἄγνυμι), prop. the bent in, hence the bent-hand; the palm or hollow of the hand, always ἔλε γαίαν ἄγοστώ, he grasped the earth with his hand, * Il. 425. 13, 508. [~ ἄγκος, ἀγκάλη. L. and S.]

ἀγραυλός, ον (αὐλή), dwelling, sleeping, or lying in the fields or country, ποιμένες, 18, 162; βόες, πόριες, cattle, calves living in pastures, 24, 81. Od. 10, 410.

ἄγρει, pl. ἀγρεῖτε, prop. Imperat. from ἀγρεύω, Aeolic for αἰρέω, liter. seize! then like ἄγε, up! on! quick! pl. Od. 20, 149.

ἄγρη, ἡ, the chase, the act of catching; of fish, Od. 12, 330. 2) what is caught, the game taken, prey, Od. 22, 306.

ἄγριος, ἡ, ον (ἀγρός), in Hom. only once —os fem. Od. 9, 119; elsewhere of two endings, 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἰς, σὺς: and neut. plur. τὰ ἄγρια, every thing wild, game, 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, 4, 23; θυμός, 9, 629. ἄγρια εἰδέναι, to be cruel, savage.

* Ἀγριος, ὁ, son of Portheon and Eurytiā in Calydon, brother of Ceneus and Alcaethous. His sons wrested the royal authority from Ceneus and gave it to their father; they were however slain by Diomedes, 14, 117. According to Apd. 1. 8. 6. he was the father of Theristes.

ἀγρόφωνος, ον (φωνή), having a harsh, rough, uncouth voice or pronunciation, [men of barbarous speech, Cp.] epith. of the Sinties of Lemnos, Od. 8, 294.†

ἀγρόθεν and ἀγρόδε, adv. from the country, * Od. 13, 268.

ἀγροῦτης, ον, ὁ, poet. a man from the country, inhabiting the country. ἀνέρες ἀγροῦται, rustic men, 11, 549; βοῦκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἀγοίρω.

ἀγρόνδε, adv. to the fields, to the country. * Od.

ἀγρονόμος, ον (νέμω), prop. pasturing or dwelling in the country. ἀγρονόμοι νύμφαι, rural nymphs. Od. 6, 106.†

ἀγρός, οὐ, ὁ, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολυδένδρος ἀγρός, an estate abounding in trees, a well-wooded estate, Od. 23, 139. ἐπ' ἀγροῦ, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, η, ον, poet. for ἀγριος, living in the fields, wild, as ἡμίονοι, εἰλαφοί, 2, 852. 21, 486. 2) field-loving, the huntress = ἀγραιά, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

• ἀγρότης, ον, ὁ (ἀγρός), countryman, an inhabitant of the country, Od. 16, 218.†

ἀγρώσσω ἀγρῶν, aor. infinit. form for ἀγρεύω, to hunt. L. cat. h. ἰχθύς, Od. 5, 35.†

ἀγρωστis, ιος, ἡ (ἀγρός), that which grows in the fields, grass, pasturage, Od. 6, 90.† [Intpp. ad Theoph. make the agrostis = triticum repens]

ἀγρυιά, ἡ (ἀγω), once ἀγρυια, 20, 254, a way, a street in towns, ὁ, 391. b) road, path, οἰκίσκωντο πᾶσαι ἀγρυιά, all the paths or roads were darkened (growing dark): a picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

ἀγρυς, ιος, ἡ, Æol. for ἀγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκρῶν, the multitude of the dead, 16, 661. ἐν νηῶν ἀγρυί, among the multitude of ships, 24, 141.

ἀγυρτάζω (ἀγύρτης), to collect by begging, χρήματα, Od. 19, 284.†

ἀγχεμαχος, ον; ἀγχομαι, σι. ἰκίμι in close combat, close μ. ἡμι μ. epith. of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

ἄγχι, adv. 1) near, in place; often with a following gen. ἄγχι θαλάσσης, 9, 43; also with gen. preceding Ἐκτορος ἄγχι, 8, 117. b) With dat. which however is generally better taken as dependent on the verb; ἄγχι παρίστατο ποιμένι λαῶν, 5, 570. 6, 405. 2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301; (comp. ἄσσον, superl. ἀγχιστα and ἀγχοτάτω.)

ἀγχιάλος, ον (ἄλς), also ἀγχιάλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, 2, 640. 697.

Ἀγχιάλος, ὁ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Mentès, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἄγχιβαθής, ἐς (βάθος), gen. ἐός, near the deep, genr. deep; θάλασσα, Od. 5, 413; † [deep to the very shore, L. and S.]

ἄγχιθεός, ον (θεός), near to the gods, similar to them, epith. of the Phæaciens, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, *Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, οὐ, ὁ = ἀγχεμαχος, who fights in close combat, a close-fighting warrior, 2, 604. 8, 173.

ἀγχιμόλος, ον (μολεῖν), prop. coming near; only in neut. as adv. of place.

ἀγχιμόλον οἱ ἦλθε, he came near to him, 4, 529. ἐξ ἀγχιμόλου (sc. τόπου) *εἶν, to see from near, 24, 352. 2) Of time, soon, ἀγχιμόλον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἀγχινοός, ον (νόος), prop. having a mind that is always ready: quickly apprehending, intelligent, acule, Od. 13, 331.†

Ἀγχιόσης, εω, ὁ (very similar fr. ἄγχι and ἴσος, Parilius Herm.), 1) son of Capys and the nymph Themis, father of Æneas and king of Dardanus on Ida. Aphroditē (Venus) loved him and bore Æneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eldest daughter, 13, 429. 2) father of Echepolos, which see.

Ἀγχισιάδης, ον, ὁ, son of Anchises = Æneas, 17, 754.

ἄγχιστα, see ἀγχιστος.

ἀγχιστίος, ἰνη, ἰνον (lengthened fr. ἀγχιστος), near, crowded together. ἀγχιστίνοι ἐπιπτον νεκροί, 17, 361. Od. αἱ ἀγχιστίναι ἐπ' ἀλλήλησι κέχυνται, 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἄγχιστος, η, ον (superl. from ἄγχι), the nearest; in Hom. only neut. sing. ἀγχιστον, very near. ὅθι τ' ἀγχιστον πέλεν αὐτῷ, where it was nearest to him [i. e. on the side that was next to him], Od. 5, 280. Often the neut. ἀγχιστα, with gen. 20, 18; tropically, spoken of a great similarity, ἀγχιστα αὐτῷ ἐώκει, he very closely resembled him, 2, 58. Od. 6, 152. ἀγχιστα εἰσκειν τινά τινι, Od. 6, 151.

ἀγχοῖ adv. = ἀγχοῦ, near, with gen. ἀγχοῖ δειρής, 14, 412. Od. 13, 103.

* ἀγχοτάτω, superl. of ἀγχοῦ, very near; with gen. h. Apol. 18.

ἀγχοῦ, adv. (prop. gen. from the obsolete ἀγχός), near. ἀγχοῦ ἵστασθαι, to approach, 2, 172. 2) With gen. ἀγχοῦ δὲ ἐμβληντο πυλῶν νεκρὸν ἄνουν, near the gates they met, etc. 24. 709. Od. 6, 5.

ἀγχω, to choke, to strangle; with accus. ἄγχε μιν ἰμάς ὑπὸ δειρήν, the thong under his neck choked him, 3, 371.†

ἄγω, fut. ἄξω, aor. 2 ἤγαγον, aor. 2 mid. ἡγαγόμεν, Ep. ἀγαγόμεν (rarely aor. 1 ἤξα, part. ἄξας, Batr. 115. 119. Ep. imper. aor. 2. ἄξετε and inf. ἄξέμεν, 24, 663; aor. 1 mid. ἡξάμην, 8, 505. 545; ἄξασθε, ἄξαντο), 1) Primary meaning, to lead, to convey, to carry; spoken for the most part of things living (as φέρειν, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also τινά τινι, to conduct any one to any one, Od. 14, 386; also in a chariot, ἦγον (ἵπποι) Μαχάονα, 11, 598; also of brutes: βούν, to bring or convey an ox, and ἐκατόμβην, a hecatomb (because it consisted of

(cattle, 1, 99) Especially a) Spoken of B 4

carrying away by violence, τέκνα, γυναικάς, 9, 594; also τινὰ ἐν νήεσσιν, 4, 239. δ) More rarely of inanimate things, οἶνον (by ship), 7, 467; ὅσπερ οἶκαδε, 7, 335; λαίλαπα, to bring a tempest, 4, 278; φόρτον, Od. 14, 296. ε) Trop. κλέος τινὸς ἄγων, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινὶ, to occasion grief to any one, Batr. 49. 2) to lead, to conduct; spoken of the commander: λαόν, 10, 79; λόχον, to lay or set an ambuscade, 4, 392. Od. 14, 469; of gods: τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοσδε, Fate led him to death, 13, 602. ἄγε νεῖκος Ἀθῆνη, Minerva led the battle, 11, 721; also absolute, κῆρες ἄγον μέλανος θανάτοιο, the Fates of black death led, 2, 834. 11, 332. 3) Trop. πολλήσιν μ' ἄτρσι παρέκ νόον ἤγαγεν Ἔκτωρ, Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Körppen) construe, νόον παρεγγαγε, and take the dative as dat. of the means: by forceful delusion Hector misled my mind, 10, 391. The part. ἄγων often stands with verbs of motion. στήσῃ δ' ἄγων, 2, 558. ἔβαν ἄγοντες, 1, 391. II) Mid. to lead, carry, or take away for oneself; with accus. λαὸν ὑπὸ τείχος, the people to the wall, 4, 407; γυναῖκα οἶκαδε, 3, 93; Trop. διὰ στόμα τι, to carry any thing in the mouth, 14, 91. 2) to conduct home; γυναῖκα πρὸς δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bride men, Od. 8, 28.

ἄγων, ὄνος, ὁ (ἄγων), 1) assembly, place of assembly, a) the assembly, the circle of spectators, 24, 1. θεῖος ἄγων, assembly of the gods, 18, 376; where it may also mean the place of assembling, as αἶτε μοι εὐχόμεναι θεῶν δύσονται ἄγωνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) place of collection, rendezvous, station; νεών, of the ships, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23, 258. 448. 685. Od. 8, 200.

ἀδαμυνίη, ἡ (δαμύνω), ignorance, inexperience, Od. 24, 244.† [For the reading ἀδαμυσίνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

ἀδαμῦν, ὄν, gen. ὄνος, poet. (δαμύνω), ignorant, inexperienced; with gen. μάχης. II. πλῆγόν, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ὄν (δακρύω), without tears, fearless, not weeping, 1, 415. Od. 24, 61; ὅσπερ, Od. 4, 186.

Ἀδάμας, αὐτός, ὁ (= ἀδάμαστος), son of the Trojan *Asius*, killed by *Meriones*, 12, 140.

ἀδάμαστος, ὄν (δαμάω), unconquerable, inflexible, unyielding; epith. of *Pluto*, 9, 158.†

ἄδδής, ἐς, poet. for ἀδείης, fearless, always κύον ἄδδείς, 8, 423.

ἄδδῆκώς, poet. for ἀδδῆκώς, see ἄδδω.

ἄδδην, poet. for ἀδδην.

ἀδείης, ἐς, poet. ἀδείης and ἀδδής (δέος), fearless, bold, insolent, imprudent, ἀδείης, 7, 117; κύον ἄδδείς, a term of reproach, 8, 423. Od. 19, 91.

ἀδελφεῖός and ἀδελφεός, ὁ, Ep. for ἀδελφός (δελφύς), brother ἀδελφεῖός, 5, 21. 6, 61.

ἀδευκής, ἐς, gen. ἐός, Ep. (δεύκος), prop. not sweet, bitter, sour; metaph. φήμι, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe. Am. Ed. ὀλεθρος, πότμος, *Od. 4, 489. 10, 245.

ἀδέφῃτος, ὄν (δενέω), undressed, βοή, *Od. 20, 2. 142.

ἌΔΕΩ, pres. obsolete; only the optat. aor. ἀδδήσειε, and part. perf. ἀδδῆκότες Ep. also ἀδήσειε and ἀδδῆκότες (from ἀδδην), to be satiated, to be disgusted. μὴ ξείνος δειπνῶ ἀδδῆσειεν, that the stranger might not be disgusted (uncommoded) at his meal, Od. 1, 134; twice, καμάτῳ ἀδδῆκότες ἦδὲ καὶ ὕπνῳ, oppressed by labour and sleep, 10, 98. Od. 12, 281. καμάτῳ ἀδδῆκότες αἰνῶ, fatigued with severe labour, 10, 312. 399. Some of the Schol. derive it from ἄδος (ἄ), and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. p. 24, α is long in ἄδος, and the doubling not necessary; but Lobeck has proved that the α is short: ad Buttm. Ausf. Gr. 2, 99. Spitzn. returns to the double δ.

ἄδην, poet. ἀδδην. adv., prop. accus. of an old subst. ἄδη, sufficiently, enough, to satiety, as ἐδμεναι, 5, 203. 2) Metaph. with gen. οἷ μιν ἄδην ἐλώσωι πολέμοιο, who shall pursue him to satiety in war (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἀλλ' ἐτι μιν φημι ἄδην ἐλάαν κακότητος, I think I shall yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἀδδην, [and the notion of its being an acc. ἄδην ἐλαύνειν=probe exercitare: to give him enough of war.]

ἀδῆριτος, ὄν (δῆρῳ), uncontested, unfought. ἀλλ' οὐ μὲν ἐτι δῆρῳ ἀπείρητος πόνος ἔσται, οὐδὲ τ' ἀδῆριτος. ἢ τ' ἀλκῆς, ἢ τε φόβοιο, but this labour (battle) shall not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzn. and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος ἔσται ἢ τ' ἀλκῆς ἢ τε φόβοιο, ὅλον πειρασόμεθα ἢ τοι ἀνδρείας ἢ φυγῆς. Heyne and Körppen incorrectly construe: πόνος ἀλκῆς ἢ τε φόβοιο, the contest of force or flight.)

*ἀδίκως, adv. (from ἀδικος), unjustly, unrighteously, h. Merc. 316.

* ἄδικέω (ἄδικος), fut. ἴσω, to do wrong, to insult, h. Cer. 367; part. ἄδικήσας.

ἀδινός, ἡ, ὄν. poet. (ἀδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92, 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; Σεῖρῆες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσαι, to groan aloud, 18, 124. ἀδινὰ κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἀδινώτερον κλαίειν, Od. 16, 216.

ἀδυνός, adv. strongly, heavily, deeply; ἀνενεκασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

ἀδμῆς, ἦτος, ὅ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109, 228.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, η, ὄν = ἀδμῆς no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

* Ἀδμητος, ὁ, son of Phereas, king of Phereas in Thessalia, husband of Alcestis, father of Eumelus, 2, 713.

ἄδων, see ἀνδάνω.

ἄδος, εος, τό (ἀδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἄδος τέ μιν ἔκετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

* ἄδοτος, ὄν (δίδωμι), ungifted, h. in Merc. 573.

* Ἀδρήστεια, ἡ, Adrasteia, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς Ἀδραστείας πεδῖον, 2, 828.

* Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

* Ἀδρηστήνη, ἡ, daughter of Adrastus = Ἐγιάλεια, 5, 412.

* Ἀδραστος, ὁ, Ion. or Ἀδραστος, Adrastus, 1) son of Talauus, king of Argos, father of Argea, Hippodamea, Deipylé, and Egialeus. Driven from this city by Amphiarāus, he fled to Sicily, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apræsus, 2, 830; slain with his brother by Diomedes, 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was

about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

ἀδροτής, ἦτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἡβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀδροτήτα is properly rejected by Wolf.)

ἄδύτος, ὄν (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἄδύτον, and in h. Merc. 247, also ὁ ἄδύτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448, 512.

* ᾄδω, Att. for ἀεῖδω; hence fut. ᾄσομαι, h. 5, 2.

* Ἀδώρητος, ὄν (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἄελγύω, Ep. and Ion. for ἀθλέω (ἄθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat [‘to cope with him in many games’ Cp], 4, 389; ἐπὶ τινι, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχων, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. *11.

ἄελιον, τό, Ep. for ἄθλιον (ἄθλος), 1) a prize. ἀέθλια ποσσὶ ἀρῆσθαι, to bear away the prizes in the race, 9, 124, 266. ἀέθλια ἀνελῆσθαι, 23, 823; also ἀνελεῖν, 23, 736. 2) = ἀέθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

ἄελων, τό, Ep. and Ion. for ἄθλων, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἀέθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄελος, ὁ, Ep. and Ion. for ἄθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογεῖν ἄελους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἄθλος, Od. 8, 160.)

ἄελοφόρος, ὄν, Ep. and Ion. for ἀλοφόρος (φέρω), prize bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form only in *11, 22, 162.

αἰέ, adv. Ion. and poet. αἰεὶ and αἰέν, always, continually, for ever, ever. θεοὶ αἰέν ἔοντες, the eternal gods, 1, 290. It stands often for emphasis’ sake with other words of equivalent import, as ἀσκελὲς αἰεὶ, etc. The com. form occurs but seldom in Hom. 12, 211; in other cases always αἰεὶ, and αἰέν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αἰέν; see Herm. h. Ven. 202.

αἰέδω, Ep. and Ion. for ᾄδω, fut. αἰέσομαι, Att. ᾄσομαι, 5, 2. 1) Intrans.

to sing, absol. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. δ) Spoken of birds, Od. 19, 519; of the bowstring, to twang, Od. 21, 411. 2) Trans. to celebrate, to sing, *μήνιν*, 1, 1; *κλέα ἀνδρῶν*, 9, 189; *παῖθονα*, 1, 473. Mid. as dep. to celebrate in song, to hymn, Ἡφαιστον, h. 17, 1. 20, 1; a prop. short, but long at the beginning of a verse, and when it occurs in a quadrisyllabic form at its close. Herm. reads αἰέσσο as Ep. imperat. aor. 2, for αἰδέο, in h. 17. 1. Buttm. ausfür. Sprachl. § 96. Anm. 10. rejects the form αἰδέο also in h. 20. 1.

αἰκεῖν, poet. for αἰκία (εἰκός), abuse, insult, indignity, outrage, 24, 19; plur. αἰκείας φαίνετο, to exhibit insolence, Od. 20, 309.

αἰκέλιος, η, ον, also ος, ον, poet. for αἰκίλος (εἰκος), 1) unseemly, improper, unjust, shameful, contemptible; ἀλαωτὺς, Od. 9, 503; ἀλγος, horrible pain, Od. 14, 32; στρατός, a contemptible, i. e. 'small troop', 14, 82. 2) In reference to external form, mean, ugly, disgusting, Od. 6, 142; πῆρη, δίφρος, Od. 17, 357. 20, 259; = αἰκίης, q. v.

αἰκελίως, adv. poet. for αἰκελίως, unseemingly, disgracefully, horribly. *Od. 8, 231. 16, 109.

αἰκίης, ἐς; gen. εὐς, poet. for αἰκίης = αἰκέλιος, unseemly, shameful, contemptible; νόος, Od. 20, 366; λαιγός, πότμος, cruel suffering, end, 1, 341; ἔργον, an unseemly deed; often in the plur. μισθός, pitiful wages, 12, 435. The neut. with the inf. οὐ οἱ αἰκίης—τεθνάμεν, it is not disgraceful for him to die defending his country, 15, 496; and absolute, αἰκέα μερμηρίζειν, to meditate mischief, Od. 4, 533. 2) Spoken of external form, ugly, disgusting, πῆρη, Od. 13, 437. The neut. plur. as adv. αἰκέα ἔσσο, thou wert shamefully clad, Od. 16, 199.

αἰκίζω, poet. for αἰκίζω (αἰκίης), fut. αἰκίσω, Ep. and Att. αἰκίω, aor. 1. αἰκίσα, poet. αἰκίσσα, aor. mid. αἰκισάμην, aor. 1 pass. αἰκίσθην, to treat unbecomingly, to abuse, to insult, or dishonour: with accus. νεκρόν, a dead body, by leaving it unburied, or in any other way, 16, 545. 22, 256; ξένον, to treat a stranger improperly, 18, 222. 2) Mid. = act. 16, 559. 22, 404.

αἰράσας, see αἰρώ.

αἰρώ, poet. for αἶρω, aor. ἤερα and Ep. ἄερα, aor. mid. αἰράμην and ἥράμην (ἥρατο, ἥραμεθα), with moods from aor. 2 ἄρμην, subj. ἄρωμαι, optat. ἄροιμην, inf. ἀρῆσθαι, aor. 1 pass. ἀέρθη, Ep. for ἥρθην, poet. 3 pl. ἀέρθεν for ἀέρθησαν, ἀέρθεις; and ἀρθείς, 3 sing. plupf. pass. ἄωρτο, Ep. form ἥρεθόντα. 1) Active, 1) to lift up, to elevate, to raise aloft; with an accus. λίαν, a stone, 7, 268; ἔγχος ἄντα τινός, to raise a spear against any one, 8, 424; also with ὑψόσε, to lift up high, 10, 465; hence aor. pass. to be lifted, κῆρες πρὸς οὐρανὸν ἀερθεν, 8, 74. ἐφύπερθεν ἀρθείς δύνειον (being raised up=) raising myself

up above him, I turned it round and round, Od. 9, 383 (of Ulysses boring out the eye of Polyphemus); spoken of the eagle: ἐς αἰθέρα ἀέρθη, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. μάχαιρα ἄωρτο, the knife was suspended, hung, 3, 272. 2) to lift, i. e. to take up, to bring, δέπας, οἶνον τινί, 6, 264. 3) to lift, i. e. to take away, to carry away, σίτον ἐκ κανέου, Od. 17, 335; νεκρὸν ὑπὲρ Τρώων, 17, 589; ἐκ βελέων, 16, 678; spoken of ships: ἄχθος, to bear away a cargo, Od. 3, 312. 1) Mid. 1) to rise, to raise oneself; spoken of running horses: ὑπόσ' αἰερέσθην, 23, 501; of a ship: πρύμνη αἰέρετο, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain, πέπλον, ἔλαος; ἀέθλια πόσσιν, to win prizes in the race, 9, 124; so κύδος, κλέος, νίκη; and strengthened, οἱ αὐτῷ κύδος, to acquire glory for himself, 10, 307. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also ἡ γὰρ κέ σφι μάλα μέγα κύδος ἄροιτο, truly, thou wouldst acquire with them very great glory, 9, 303; [cf. 4, 95:] as ἐνὶ Τρώεσσι, 16, 84; πρὸς Δαναῶν, 16, 84. 3) to take upon oneself, to bear, τί, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (ἀέκων), acting reluctantly, constrained, forced, often strengthened by πολλάκι, 6, 458. Od. 13, 277. (Only partec.)

ἀεκήλιος, ον, Ep. for αἰκέλιος. ἀεκήλια ἔργα, unseemly deeds, 18, 77.†

ἀέκῃ, adv. (ἀέκων), in spite of, against the will of; often with the gen. Ἀργεῖων ἀέκῃ, against the will of the Greeks, 11, 666. θεῶν ἀέκῃ, in spite of the gods, 12, 8. Od. 8, 663.

ἀέκων, ουσα, ον (ἔκων), Ep. for ἄκων, not willing, reluctant, against one's will, without design. ἀέκοντος ἐμεῖο, against my will, 1, 301. σε βίη ἀέκοντος ἀπήγαγε, he took the ship from thee by force, against thy will, Od. 4, 646; see ἀπαυράω. The other form occurs only in, οὐκ ἀέκοντε πετέσθην, viz. ἔπῃω, not reluctant flew the steeds, 5, 366, and often.

ἄελλα, ἡ (ἔλλω, εἰλω), [less probably ἄω], a tempest, whirlwind, hurricane, when several winds meet; often in the plur. χειμέριαι ἄελλαι, winter storms, 2, 293. ἀελλαι παντοίων ἀνέμων, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled ἄελλῃ, like the hurricane, 12, 40.

ἀελλῆς, ἐς (ἀελλας), excited by the storm, tempest-driven, impetuous, κονισαλός, 3, 13.† (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly ἀελλῆς for ἀελλῆς, like τυμῆς).

ἀελλόπους, οδος, ὅ, ἡ, Ep. ἀελλοπόος (πούς), storm-footed, rapid as the wind, epith. of Iris, only in the Ep. form, *Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[ἀελπῆς, see ἀελπτής.]

ἀελπτώ (ἀελπτος), not to hope, to despair, ἀελπτέοντες, 7, 310; † which must

be read with the Synzesis (before Wolf, falsely written *ἀελπτοντες*; Eustath. read *ἀελπτοντες*, which, according to Lobeck on Phrynicius, p. 575, is correct.)

ἀελπίτης, ἐς (*ἐλπομαι*), gen. os, *unhoped, unexpected*, Od. 5. 408. † Before Wolf, *ἀελπεία*, which Lobeck defends. Phryn. p. 570.

* *ἀελπτος*, ον (*ἐλπομαι*), *unhoped, unexpected*, h. Ap. 91.

ἀενάων, ουσα, ον (*ἀεί, νάω*), *ever-flowing*. *ἀενάοντο ὕδατα*, perennial waters, Od. 13, 109; † (the first α long.)

ἄέω, orig. form, later contr. *αὔω*, Epig.

* 13, 3; prop. *ἄέξω* with the digamma; only in the pres. and imperf. without augment. I) Act. 1) to increase, to nourish, to bring up, to augment; οἶνον, to cause wine to grow (the rain), Od. 9, 111; κράτος, μένος, θυμόν, to augment power, courage, 12, 214; πένητος ἐνὶ στήθεσσι, to nourish grief in the heart, 7, 139; υἱόν, to rear a son, Od. 13, 360. Spoken of the gods: ἔργον, to bless the work, to give it success, Od. 15, 372. II) Mid. to increase, to grow, to grow up; Τηλέμαχος *ἄεξετο*, Telemachus grew up, Od. 22, 426. h. Merc. 408. κύμα *ἄεξετο*, the wave arose, Od. 10, 93. χόλος ἐν στήθεσσι *ἄεξεται*, anger waxes in the breast, 18, 110. Metaph. ἡμαρ *ἄεξεται*, the day waxes ['till the morning brightened into noon' Cp.], 8, 66. Od. 9, 56.

ἀεργία, ἡ (*ἀεργός*), *inactivity, idleness*, only Od. 24, 251. †

ἀεργός, ον, contr. *ἀργός* (*ἔργον*), *inactive, lazy, idle*. The antithesis of πολλὰ ἐργός, 9, 320. Od. 19, 27.

ἀερέσθωμαι, see *ἡερέσθωμαι*.

ἀερθεῖς, see *αἰέρω*.

ἀερθεν, see *αἰέρω*.

ἀερσίπους, ὁ, ἡ, gen. οδος, contr. *ἀρσίπους*, h. Ven. 212; (*πούς*) [in Hom. only plur.], *foot-raising, hind-sleeping*, epith. of ἵπποι, * 11, 3, 327.

ἄεσα and *ἄσα* (*ἄεσμεν, ἄσαμεν, ἄσαν*), infin. *ἄεσαι*, aor. 1, from obsol. 'ΑΕΩ, related to *ἄημι*, properly to breathe in sleep, to sleep, Od. 3, 490; *νύκτας*, Od. 19, 342; (the first α, but by augment α.)

* Od. [*satiandi notionem habet ἄσαι, dormiendi vero ἄεσαι*. Lob. Techn. 153.]

* *ἀεσιφροσύνη*, ἡ, Ep. (*ἀεσιφρων*), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἀεσιφρων, ον, gen. ονος (*ἄω, φρήν*), disordered in mind, *silly, thoughtless, simple*. The antithesis is *ἐμπειρος*, 20, 183; *θυμός*. Od. 21, 303; (prop. for *ἀασίφρων*. Butt. Lexil. p. 7.) [Gr Syn. 111.]

'ΑΕΩ, see *ἄεσα*.

ἄζαλέος, ἡ, ον (*ἄζω*), poet. *dried, dry, arid*, ὄρος, 11, 494; *ῥύλη*, dry wood, Od. 9, 224. *ἄζαλέη βῶς*, dried bull's hide, i. e. a shield prepared of bull's hide, 7, 239; *ἄρος*, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

* *ἄζάνω*, poet. for *ἄζαίνω*, to dry up; mid. to wither *ἄζάνεται δένδρεα*, h. in Ven. 271.

* *Ἀζάνης, ἴδος, ἡ, Azanian, ἡ—κούρη*, the Azanian maiden = *Coronis*, mother of Æsculapius by Apollo, because the family of her lover was from Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the Ep. and Ion. form is 'Αζηνίς; hence Herm. substitutes 'Ατλαντίδα for the common reading 'Αζαντίδα; the explanation is however obscure. See Herm. and Franke in loc. 'Αζειδης, αο, ὁ, son of Azeus = *Actor*, 2, 513.

* *Ἀζεύς, ἑως, ὁ*, son of Clymenus, brother of Erginus, Stratus, and father of *Actor*, Pausan. 9. 37. 2.

ἄζη, ἡ (*ἄζω*), prop. *dryness, aridity*; then soil contracted by drought. *σάκος πεπалаγμένον ἄζη*, a shield discoloured by dirt, Od. 22, 184. †.

ἄζηχης, ἐς, gen. ἑός, *continual, unceasing, incessant*, ὀδύνη, 15, 25; *ὀρμαγδός*, 17, 741. The neut. *ἄζηχέας* as adv. *unceasingly, meagrely*, 4, 435; *φαγεῖν*, Od. 18, 3. (The Gram. derive it from α and *δέχεω*, so that *ἄζηχης* stands for *ἀδέχεσθαι* by a change of δ into ζ; accord. to Rost, prop. dry, then *solid, permanent*, from *ἄζα*. [Lob. Path. 336, prefers the former der.]

ἄζωμαι, mid. (act. *ἄζω*, Hes. op.), to dry, to wither. *αἰγίερος ἄζομένη κείται*, the poplar lies withering, 'exposed to parching airs,' Cp.] 4. 487. †

ἄζωμαι, poet. depon. only pres. and impf. 1) to stand in awe of any one, with an accus. espy of gods and venerable personages, to reverence, venerate, honour any one, 'Απόλλωνα, 1, 21; μητέρα, Od. 17, 401. 2) Intrans. to fear, to dread, with an infin. *ἄζετο Διὶ λείβειν οἶνον*, he feared to pour a libation of wine to Jupiter, 6, 266; and with μή: *ἄζετο μὴ Νυκτὶ ἀποθύμια ἔρδοι*, he dreaded to do any thing displeasing to Night, 14, 261.

Ἀηδών, ὄνος, ἡ (prop. Ep. for *αἰδών*, the songstress, the nightingale), *Ἀρδών*, daughter of Pandareus, wife of *Zeuthus* king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Zeus, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

* *ἄηθεια, ἡ* (*ἡθος*), *unusualness, strangeness, novel condition or circumstances*, Batr. 72.

ἄηθεσσω, poet. for *ἀηθέω* (*ἄηθος*), to be unaccustomed, with gen., spoken of horses: *ἄηθεσσον ἐπὶ νεκρῶν*, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493. †

ἄημι, Ep. (*ἄεω*), infin. *ἄῆναι*, poet. *ἄῆμεναι*, partic. *ἄῆς*, impf. 3 sing. *ἄῆ*, partic. pass. *ἄῆμενος*, imperf. mid. *ἄῆτο* (retaining always the η), to breathe, to blow, to storm; spoken of wind: *Θρησσηθεν ἄῆτο*, 9, 5. *ἄῆ Ζέφυρος*, Od. 14, 458. Pres. partic. *λέων νόμενος καὶ ἄῆμενος*, a lion which goes through rain and wind, Od. 6, 131.

ΥΙ) Mid. only in a trop. signif. δῖχα δὲ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute. [Bothe, "the heart" i. e. the bosom breathed discord;" and Cowper, "each breathing discord,"] 21, 386; but also: περί τ' ἀμφίτε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄῆρ, ἡέρος, Ion. and Ep for ἀέρος, ἡ, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14, 288. 2) vapour, fog, clouds, mist, by which any thing thing is hidden from the view. ἐκάλυψε ἡέρι πολλῇ, 3, 381. 8, 50; and περί δ' ἡέρα πούλην ἔχευεν, she poured much mist around, 5, 776. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.]

ἄηστος, on, poet. for αἰστος. ἀήστωκα ἔργα, impious deeds, 5, 876. †

ἄητης, on, ὁ (ἀημι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀνέμοιο, ἀνέμων, 15, 626; also plur. ἄηται ἀργαλέων ἀνέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. b) Absol. for ἀνεμος, Od. 9, 139.

ἄητος, on, poet. (ἀημι), stormy, boisterous. θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, 21, 395. † (The derivation from ἀημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκρόστος from ἌΩ to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with αἰήτος, and from its supposed relationship to αἰνός, gives it the idea, prodigious, astonishing.)

θάνατος, on, also os, ἡ, on, 10, 404. (θάνατος and αἰ), 1) immortal, spoken particularly of the gods, who alone are called θάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, αἰγίς, 2, 447; δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

θάπτος, on (θάπτω), unburies, 22, 386. Od. 11, 64.

ἄθεε, adv., poet. (θεός), without god, without the will or direction of god, Od. 18, 352. †

ἀθεμίσιος, on (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἀθεμίατια εἰδέναι, to be versed in impiety, *Od. 9, 189, 428.

ἀθέμιστος, on (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighteous, unjust, 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. to slight, to despise, to disdain; with accus 1, 261; connected with ἀνάνομα, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἀθήρ, έρος, chaff)

ἀθίσφατος, on (θίσφατος), prop. not to be expressed even by a god, ineffable. immeasurable, unspeakably great; θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὁμβρος, im-

mense rain, 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆναι, αἰ, Ep. also ἡ Ἀθήνη, Od. 7, 80; Athena, capital of Attica, originally only a fortress established by Cecrops and called Κεκροπία; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναίος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. Ne-lacla, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephæstus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐρυσίπολος, Ἀλαλκομένης. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called λήϊτις, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλάς, the spear-brandisher, and Hom. often writes Παλλάς Ἀθηναίη or Ἀθήνη, 1, 200. 4, 78.

Ἀθηρηλογός, ὁ (Ἀθήρ, λογός), Ep. for Ἀθηρηλογός, the destroyer of corn-beards; Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλέω (ἄθλος), aor. 1. ἄθλησα, prop. = ἀθλύνω, to contend for a prize; mly to toil, to endure, to suffer; only used in partep. aor. ἀθλήσαντε πολίσσαμεν, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἦρος, ὁ (ἄθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, a contest, a prize-combat, Od. 8, 160. †

ἄθλοφόρος, on, com. form for Ep. ἄεθλοφόρος, q. v.

Ἀθώς, Ep. for Ἀθως, q. v.

ἄθρέω, Ep. and Ion. for ἀθρέω; aor. ἤθρησα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινά, to behold, to observe any one, 12, 391. [Wyttenb. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθροος, ὄν, ὄν, collected, multitudinous, together, crowded. ἄθροοι ἴσμεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθροοι ἅλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθροα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθῦμος, ὄν (θυμός), spiritless, dejected, Od. 10, 463. †

ἄθῦμα, ἄτος, τό (ἄθῦω), play, amusement, a plaything, a toy, Od. 18, 323. ποιεῖν ἄθῦματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand heaps, 15, 363; mly sport, amusement, spoken of the lyre, h. Merc. 32; trinket, ornament, Od. 15, 415. 18, 323.

ἄθῦω, only pres. to play, to amuse one-self; spoken of children, 15, 364; like ludere, of a song, h. 18, 15; with accus. λαῖφος ἄθῦρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

ἄθως, ὦ, ὦ, Ep. Ἀθῶς, ὦ, a very high mountain, or rather point, of the promontory Acté, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agios Oros, 14, 229. h. Ap 33.

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κε, for the Att. εἰ, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctive, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αἰ κέν μοι—Ἀθήνη κύνος ὀρέξη ἀμφοτέρω κτείνει, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the optative, more rarely and for the most in dependent discourse: ἡνώγει Πρίαμος—εἰπεῖν, αἰ κέ περ ὕμνι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, if perchance it might be agreeable to you, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687; in Od. 13, 389, Thiersch [without reason] would read αἰθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. κλέθρη γὰρ χιτῶνος, ἢ ῥα perhaps. ὄψμα ἰδὲν. αἰ κ' ὕμιν ὕπερσχι χεῖρα Κρονίων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ὀθέλῃσιν ἔλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a wish (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δέ, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, would that this might be so, Od. 8, 339. αἰ γάρ αὐτως εἴη, would that it might but be so, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἡβῶμι, ὥς, would that I were but still so young as, etc. 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλω is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem. 11, d.). In like manner Od. 24, 380.

αἶα, ἡ properly γαῖα with the soft pronunciation, used only in the nom. gen. and accus. sing. the earth, the land. πᾶσαν ἐν' αἶαν, over the whole earth; often πατρίς αἶα, one's country; one's fatherland, 2, 162.

Αἶα, ἡ, pr. n. Ἐα, a mythic country, which is placed in the east, as the abode of Æetes in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town Ἐα), and as the abode of Circe in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The Ἐεαν, an appellation of Circe as an inhabitant of the Ἐεαν island, Od. 9, 32. 2) νῆσος, the Ἐεαν island, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Ἐα with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo, 1. p. 45. The older Scholiasts understand by it the promontory of Cīrceii in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidach, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αἰακίδης, ὄν, ὄ, son of Æacus=Peleus, 16, 15. 2) grandson of Æacus=Achilles, 11, 805.

Αἰῶκος, ὄ (according to Herm. Malivortus, averter of evil, from αἰ and ἄκος), son of Zeus and Ægina, the just king of the island of Ægina, father of Peleus and Telamon by Endeis, and of Phocus by the nymph Psammathe, 21, 189.

Αἶας, ἄντος, ὄ (according to Herm. Vulturnus, the impetuous, from αἰσσω, but, according to Eustath. the pitiable, from αἰ, αἰάζω), Ajax 1) ὄ Οἰλῆος and ὄ Λοκρός, son of Oileus, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidon he expiated by his death, Od. 4, 449. He was also hated by Athênê, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὄ Τελαμώνιος, son of Telamon, king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon

a single combat with Hector, 7, 182. He contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγαγέη, ἡ, Hom. h. in Ap. 40, a conjectural reading of Ilgenes for Αἰσραγέη. He derives it from αἰξ and γῆ, and understands by it the promontory Αἰγᾶν in Æolis; according to Hermann the change is unnecessary.

Αἰγαί, αἱ, 1) αἱ Ἀχαϊαί, a little town in Achaia, on the Crathis, with a temple of Poseidōn, not far from Helicē, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidōn, 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios; comp. Eustath. 13, 21. Plin. IV. 12. Other ancient commentators, understood in this place also the Achaian Ἀεγεῖ. (Αἰγαί plur. fr. αἰγά=αἰξ, the dashing of the waves.)

Αἰγαίων, υἱος, ὁ (the stormy, fr. αἰξ a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Uranus and Gæa. Thetis called him to the help of Zeus when the gods threatened to bind him, 1, 403.

αἰγανήν, ἡ (αἰξ), a javelin, a hunting-spear, prop. that used for hunting wild goats. [Coraes, on Plut. T. V. 343, derives it from ἀκῆ. Lob. Path. 186.]

Αἰγεΐδης, ου, son of Ægeus=Theseus, 1, 265.

αἰγεός, εἶν, εἶον, poet. also αἰγεός (αἰξ), of goats, relating to goats; hence τυρός, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἄσκος, a goat-skin bottle, 3, 247. κυνέη αἰγίην, a helmet of goat-skin, Od. 24, 231.

αἰγέπος, ἡ, the poplar, perhaps black-poplar, aspen, populus nigra, Linn., 4, 482; as a tree of the under-world, Od. 10, 510.

αἰγεός, ἐπ, εον, poet. for αἰγεός, Od. 9, 196.

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence; vid. Diomedes. αἰγιάλος, ὁ (prob. from αἰξ and ἄλς a place where the sea beats), a coast, a shore, beach, 11, and Od.

Αἰγιάλος, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable named from Ægialeus, son of Inachus, 2, 575; cf. Apd. 2, 11.

• Αἰγιάλος, a little town and territory of the Hætli, in Paphlagonia, 2, 855

αἰγίβορος, ου (αἰξ, βόσκω), goat-pastur-

ing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἰγίλιψ, ιπος, ὁ ἡ (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρῃ, *11. 9, 15.

Αἰγίλιψ, ιπος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus, 2, 633.

Αἰγίνα, ἡ (according to Herm. Quassatia), Ægina, an island of the Saronic gulf, originally Cēndōn and Cēnopia, which received its name from Ægina the daughter of Asopus; now Engia; 2, 562. (Αἰγίνη, h. in Ap. 31.)

Αἰγιον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Vostizza, 2, 574.

αἰγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-brandisher; epith. of Zeus, 11, and Od.

* αἰγυπόδης, ου, ὁ (πούς), goat-footed; epith. of Pan. h. 18, 2.

αἰγίς, ἰδος, ἡ (either fr. αἰξ, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. αἰξ, a storm, because the brandishing of it excited confusion), the ægis, the shield of Zeus, emblem of powerful protection. Hephestus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alcē, and Iocē. By its movement Zeus excited terror and confusion. Apollo and Athēnē (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Αἰγισθος, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytemnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: αἰξ θάω, θῆσαι, Æl. V. H. 12, 42.)

αἰγλη, ἡ (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light, Od. 6, 45.

αἰγλῆς, εσσα, εν (αἰγλην), glittering, brilliant, shining, bright; epith. of Olympus, 11, and Od. The neut. as adv. h. 31, 11.

αἰγυπίος, ὁ, a large bird of prey, prob. the Lammergeyer, a vulture, fr. αἰξ and γύψ, 17, 466. Od. 16, 217.

Αἰγύπτιος, ἡ, ιον, Egyptian (always to be pronounced in Hom. as a trisyllable, 9, 382). 2) Subst. an Egyptian, Od. 4, 83.

Αἰγύπτιος, ὁ, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἴγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ὁ ποταμός, *the Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδέο for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. ἔσομαι, poet. -σσ, aor. 1. mid. Ep. ᾔδεσάμην and αἰδεσάμην, and aor. pass. with like signif. *to be abashed, to dread, to be ashamed*; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. αἰδεσθην ἀνήνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. *to stand in awe of any one, to venerate, to reverence, to honour*, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e. to respect the rites of hospitality, 9, 640. (αἰδομαι only in the pres.)

αἰδῆλος, ον (α and ιδεῖν), prop. making invisible, hence *denouring, destructive*; epith. of fire, of Arēs, and of Athēnē, Il. of the suitors, Od. 16, 20. (cf. Buttm. Lex. p. 50.)

αἰδῆλως, adv. *in a destructive manner*, 21, 220.†

Ἄιδης (ΰ), ao, ὁ, Ep. for Ἄιδης, Ep. gen. Ἄιδω trisyllabic, Od. 10, 512; (from α and ιδεῖν, *Nelucus*, the invisible.) In Hom. always the name of a person, except in Il. 23, 244; *Hades, Pluto*, son of Kronos (Saturn) and Rhea, third brother of Zeus, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence Zeus καταχθόνιος; his wife was Persephōnē. He was a powerful, inexorable god, yet Heraklēs (Hercules) bore off his dog Cerberus from the lower world, and even wounded the god, 5, 395. His abode was *Hades* (δωμ) Ἄιδω, Ἄιδος δόμος. According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. 11, 8, 16. The entrance to the nether world was furnished with strong gates, which Cerberus watched, 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Achéron, Pyriphlegëthron, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at

variance. The entrance to the under-world Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init.), comp. Völcker, Hom. Geogr. § 70, p. 136 seq. Concerning the situation of the lower world C. F. Grotefend has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδῆς, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, Τάρταρος, 8, 13. 481, and 14, 279. Kindred forms of Ἄιδης are, by ismetaplasm: gen. Ἄιδος, dat. Ἄιδι; and the lengthened form Ἄιδωνεύς, dat. Ἄιδωνῆϊ. To go into the lower world is expressed by: πύλας Ἄιδω περήσειν, 23, 71; εἰς Ἄιδω δόμον or δόμον (also Ἄιδω δώμα, Od. 12, 21), ἵεναι, καταδύναι, etc.; and εἰς Ἄιδω alone [sc. δώμα, etc.], 8, 367; also simply Ἄιδόσδε. To be in the lower world: εἶναι εἰν Ἄιδω δόμοισιν, 22, 52; and without δόμοις Od. 11, 211.

* αἰδῖος, ἡ, ἰον, for αἰεῖδιος (αἰε), *eternal, everlasting*, h. 29, 3.

αἰδοῖα, τά, the pudenda, 13, 568.† prop. plur. from

αἰδοῖος, ἡ, ον (αἰδώς), 1) Act. having shame, modest, bashful, discreet, chaste; ἄλοχος, 6, 250; ἀλήτης, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence *estimable, venerable, honorable, reverend*; often united with δεινός; often ἄλοχος, 6, 250; παρθένος, 2, 514; ἑκέρως, 3, 172; and spoken only of persons, βασιλεὺς, 4, 402; ξείνος, 19, 254. Compar. αἰδοῖότερος.

αἰδοῖως, adv. *honorably, ἀποπέμπειν*, Od. 19, 243.†

αἰδομαι, poet. for αἰδέομαι, q. v.

Ἄιδος, Ἄιδι, Ep. gen. and dat. by a metaplasm. vid. Thiersch § 181, 45. Buttm. § 56. note 8. Rost § 47. c. Often in the construction Ἄιδος εἶσω, 6, 284; sc. δόμον, and εἰς Ἄιδος, 13, 415; in full, 19, 322; εἰν Ἄιδος, sc. δόμω, 24, 593; hence the adv. Ἄιδόσδε, to Hades, 7, 330; (the formula εἰς Ἄιδόσδε, Od. 10, 502, is changed by Wolf into εἰς Ἄιδος δέ.)

ἄιδρειν, ἡ (αἰδρίς), *ignorance, inexperience, imprudence*; only in plur. Od. 10, 231. 11, 272. *Od.

αἰδρίς, ἰος, ι, Ep. dat. αἰδρεῖ (ἰδρίς), *ignorant, unintelligent, inexperienced*, 3, 219; with gen. χώρου, Od. 10, 282.

Ἄιδωνεύς, ἦος, ὁ, poet. lengthened form of Ἄιδης, nom. 20, 61; dat. 5, 190.

αἰδώς, ὅος, contr. οὗς, ἡ, 1) *the feeling of shame* which one has in view of doing, anything wrong, *shame*; αἰδοῖ εἶκον, from [yielding to] shame, 10, 238 ἰσχε

αἰδώς καὶ δέος, shame and fear restrained, 15, 657. αἰδῶ θέσθ' ἐνὶ θυμῷ, have shame in (your) mind, 15, 561. b) the *diffidence*, *reserve*, *awe*, *reverence* of the younger before the elder, the inferior before the superior. οὐ μὲν σε χρὴ αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) *shame*, *disgrace*; αἰδώς, 'Αργεῖοι, it is a shame, a disgrace, 5, 787. 8, 228. 13, 122. b) the *prudendum*; τὰ δ' αἰδῶ ἀμφικαλύπτει, sc. εἰμῶτα, 2, 262.

αἰεὶ and αἰέν, Ion. and poet. for αἰεί, q. v.

αἰειγενέτης, αἰο, ὁ (γινγνόμεναι), *eternal*, *everlasting*, *immortal*; epith. of the gods, 11, and Od.

αἰετός, ὁ (ἀημι), Ep. for αἰετός, *eagle*, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason especially the messenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 545; vid. Nitzsch on Od. 2, 146.

αἰζήσιος, lengthened Ep. form fr. αἰζήσιος, 17, 520. Od. 12, 83.

αἰζήσιος, ον, according to Hesych. and Etym. Magn. = αἰδησιος, *invisible*, with a change of the δ into ζ after the Aeolic mode; prob. the correct reading in 2, 318, for αἰζήσιος, according to Buttm. Lexil. p. 52, but see Nägelsbach Anm. p. 134. τὸν μὲν αἰζήσιον θῆκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, *idem abdidit et duro firmavit tegmina saxo*. The connexion certainly favours this reading, since it demands an antithesis to ὅσπερ ἐφάνην, but Spitzner has retained αἰζήσιον, as the only reading of the Codd.

αἰζήσιος, ὁ, lengthened αἰζήσιος (perhaps from α intens. and ζέω, ζάω [Diod. from αἰθω]), prop. to bubble up, *lively*, *active*, *hot*, *vigorous*, 16, 716. h. Ap. 449. As subst. in the pl. *youth*, *men*, with idea of strength and activity; αἰζήσιοι θαλεροί, 3, 26.

Αἰήτης, αο, ο, fr. αἰα, *Tellurinus*, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medæa, the crafty king of Æa to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἰήτος, ον (ἀημι), Ep. for αἰήτος (like αἰετός); hence πῶλιν αἰήτον, the noisy monster; πνευστικός Hesych. 18, 410. † This epith. seems suitable for Hephaestus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) *great* of Buttm. and (πυράδης Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

αἰθαλόεις, εσσα, εν (αἰθαλος), *sooty*, *black* from smoke, *soot-black*, μέλαθρον, 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα κόνις, *sooty* dust, i. e. ashes united with dust, or generally, dust, 18, 23.

αἶθε, Dor. and Ep. for εἶθε, a particle expressing a wish, *would that*, *oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἶθε σέο φέρτερος εἶην, oh that I were stronger than thou, 16, 722. αἶθε τελευτήσεις πάντα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with ὥφελον, es, e, with an infin. following, to indicate a wish which cannot be accomplished; a) Spoken of the present: αἶθ' ὄφελος παρὰ ἡνυσὶν ἀδάκρυτος ἦσθαι, would that thou mightest sit here at the ships tearless, 1, 415. b) Of the past: αἶθ' ἅμα πάντες ὥφέλετε πεφάσθαι, would that ye had all been slain together, 24, 253. The form εἶθε is rare in Hom. Od. 2, 32.

Αἶθρ, ἡ, *Bay*, name of a steed of Agamemnon, 23, 295; adj. αἰθρός, ἡ, ὄν, fire-coloured.

αἰθήρ, ἔρος, ὁ, in Hom. also ἡ, 16, 365. 1) *the pure, upper air*, in distinction from the lower, αἰθήρ, 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόνθεν ὑπερέραγῃ ἄσπερος αἰθήρ, from heaven the infinite ether downward bursts, or opens [breaks up, clears off, Am. Ed.], 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αἰθέρι ναίων, dwelling in ether, 2, 412. Od. 15, 523. 2) In general, *clear*, *bright* *weather*, *serenity of the sky*, = αἰθήρ, 16, 365. ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἐρχεται οὐρανὸν εἰσω αἰθέρος ἐκ δῆς, as when from Olympus a cloud comes over heaven after a serene sky; where ἐκ is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἰθίκες, *Æthikes*, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429.

Αἰθιοπεύς, ἦος, ὁ, an assumed ep. form of Αἰθίοψ, for the accus. plur. Αἰθιοπῆας, 1, 423.

Αἰθίοπες, οἱ, sing. Αἰθίοψ, ὄπος, ὁ, ep. form Αἰθιοπεύς (prop. *the imbrowned*, from αἰθω and ὥψ), *the Ethiopians*; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (ἐσχατοί), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of Ἀἰθίοπες are mentioned by Herodotus, 7, 70. Voss supposes the Ἀἰθίοπες occupied the entire margin of the light-side (south). The poet imagined the Ἀἰθίοπες to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22. remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: —The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. *ἀμύμονες*, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geogr. § 47: —The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet *ἀμύμονες* rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völcker. Hom. Geogr. § 46, 47.

αἰθέμενος, η, ον, prop. partic. mid. (*αἶθω*), *burning, flaming*, with *πῦρ*, 6, 182; *δαλός*, 13, 320; *δαΐς*, Od. 1, 428.

αἶθουσα, ἡ (prop. partic. act. from *αἶθω*, sc. *στοά*, because the sun shone into it), *porch, gallery, piazza, portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards, the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule *πρόδομος*. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the *αἶθουσα* is included in the *πρόδομος δόμου*, see Cammann Hom. Vorsch. p. 325.

αἶθωψ, οπος, ὁ ἡ (*αἶθω*, ὤψ), prop. of fiery look; then, *sparkling, shining, gleaming, beaming*; *χαλκός*; *οἶνος*, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with *ἑρπυρίς*; *καπνός*, the dark smoke, Od. 10, 152.

αἶθρη, ἡ (*αἶθρη* [for the same r. as *ἄηρ*, *αἶθρη*, *αὔρα*. Lob. Path. 58]), *pure, clear air, fair weather*, 17, 646. Od. 6, 44.

Αἶθρη, ἡ, Ion. for *Αἶθρα*, *Æthra*, daughter of Pitheus, wife of Ægeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αἰθρηγενής, ον, ὁ, Od. 5, 296; and *αἰθρηγενής*, ἐς (*γίγνομαι*), epith. of Boreas, 15, 171. 19, 356; *ether-born, produced in pure or cold air*; correctly passive Eustath., for compounds in *γενής* have always such a signification. The other explanation *cold-producing*, or, according to Voss, *clear-blowing* [*cloud-dispelling*, Cp.] is against the analogy of the language.

* *αἶθριος*, ον (*αἶθρη*), *clear, fair, serene*; epith. of Zephyr, h. in Ap. 433.

αἶθρος, ὁ (*αἶθρη*), *morning-cold, frost, time*, Od. 14, 318.†

αἶθυα, ἡ, a *water-fowl* (V. Diver), *fulva mergus* [*æa-mæw*, Cp.], *Od. 5, 337 and 353.

αἶθω, whence comes *αἰθέμενος*, q. v. *αἶθων*, ωνος, ὁ (*αἶθω*), prop. *burning, fiery*, 1) Of colour, *shining, sparkling, flashing, gleaming, beaming*; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of larger animals; *fiery, fierce, spirited*; as *λέων*, 10, 24; *ἵπποι*, 2, 839; *ταύρος*, 16, 488. Od. 18, 371, and *αἰετός*, 15, 690. The old grammarians referred it to the disposition; modern commentators, *fiery-red, red*, but it cannot well denote a common and regular colour, but describes rather the *shining hide, plumage, &c.* of smooth-coated or well-fed animals: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἶθων, ωνος, ὁ, 1) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Bay* or *Fiery*, 8, 185.

αἶκ' for *αἶκε*, see *αἶ*.

αἶκή, ἡ (--- from *αἰσσω*), an Ep. form on *αἶξ*, a *vehement rush, an attack, impetus*; only in the plur. *τόξων αἶκαί*, a discharge of bows, V. Il. 15, 709.†

* *αἶκτος*, ον (*ἰκνέομαι*), *inaccessible, unapproachable*, h. Merc. 346; accord. to Herm. conject. for *ὄδ' ἑκτός*.

αἶκώς, Ep. for *αἰκώς*, in an *unseemly manner*, 22, 336.†

αἷμα, ατος, τό, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. *γαστήρ ἐμπλήει κνίσσης τε καὶ αἵματος*, a stomach filled with fat and blood, as food, Od. 13, 118; cf. v. 45. 2) *bloodshed, slaughter*, with *ἀνδροκτασίη* and *κνυδόμεός*, 11, 164. *φόνος τε καὶ αἷμα*, 19, 214. 3) *Like sanguis; blood, consanguinity, race*, 6, 211. *εἶναι αἵματος ἀγαθοῖο*, to be of noble blood, Od. 4, 611 (perhaps from *αἰω*=*ἀημι*).

αἵμασι, ἡ [usually explained]: *thorn-bush*, for hedging a field or garden; mly a fence [prob. a *dry-wall* loosely put together: *αἵμασις λέγειν*=to collect and pile up stones, etc. to make a *dry-wall*, a

[ence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 16, 8. [der. from αἶμος, point, doubtful.]

αἱματώεις, εσσα, εν (αἶμα), bloody, sprinkled with blood, blood-red, blood-stained, 5, 82. Od. 22, 405; σμῶδις, a bloody wheal ['wheelk,' Cp.], 2, 267. 2) Transl. bloody, of days, wars, etc. [ἡματα, πόλεμος, 9, 326. 650.]

Αἰμονίδης, ου, ὁ, *Hæmonides*, son of *Hæmon*=*Μᾶον*, 4, 394.

Αἰμονίδης, ου, ὁ, son of *Æmon*=*Laerkes* of Thessalia, 17, 467.

αἰμοφόρυκτος, ου (φορύσσω), stained or sprinkled with blood, κρέα, Od. 20, 348.†

αἰμύλος, ου (αἰμύλος), Ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγοι, Od. 1, 56. th. Merc. 317; (prob. from αἶμος, a point; hence, pointed, penetrating. [Lob. thinks that αἰμύλος itself came from αἰμύλλω, which the ancients derived from αἶμα or αἰμων, scilicet.])

* αἰμυλομήτης, ου, ὁ (μήτις), flattering, cunning, h. in Merc. 13.

αἰμων, ονος, ὁ, Ep. = δαίμων, δάμων, acquainted with, experienced; with gen. θήρης, 5, 49.† Geist dissp. Hom. IV. 1, derives it from αἶω, audio, sentio, and therefore writes αἰμων.

Αἰμων, ονος, ὁ, 1) a hero of Pylus, 4, 296. 2) father of Mæon, q. v.

αἰνᾶ, neut. plur. from αἰνός, q. v.
αἰναρέτης, ου, ὁ (ἀρετή) [male fortis], brave to others' harm [fearfully or hungrily brave]; only in voc. αἰναρέτη, of Achilles, 16, 31.†

Αἰνεάς, αο, and Αἰνεῖω, 5, 334; (the praised, from αἰνέω, but acc. to h. in Ven. 198, from αἰνός), *Æneus*, son of Anchises and Aphroditē, a descendant of Tros, consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphroditē (Venus) saved him, 5, 311; and in that with Achilles, Poseidōn, 20, 178. According to Hom. *Æneus* remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

αἰνῶς (αἰνος), fut. αἰνήσω, Ep. for αἰνέσω, aor. 1. ἤνεσα, for ἤνεσα, to praise, to commend, to approve; spoken of persons and things, with accus. Il. and Od. μὴ με μάλα αἰνεε μήτε νεῖκεε, neither praise nor blame me, i. e. be silent about it, 10, 249.

αἰνίζομαι, depon. Ep. form fr. αἰνέω, to praise, 13, 374. Od. 8, 487.

Αἰνυός, ὁ, a Pæonian slain by Achilles, 21, 210.

αἰνῶθεν, adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνῶ; only αἰνῶθεν αἰνῶς, most horribly, from bad to worse; a periphrastic superl. like οἰῶθεν οἶος, 7, 97.†

αἰνόμενος, ου, poet. (μῆρος), ill-fated, miserable, unfortunate, 22, 480. Od. 9, 53.

αἰνοπαθής, ἐς, gen. ἐός (πάσχω), dreadfully suffering, deeply afflicted ['sad mourner as I am.' Cp.] Od. 18, 201.†

αἶνος, ὁ, Ep. 1) *discourse, narrative*: elsewhere μῦθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, 23, 795. τί με χρή μητέρως αἶνον, what need is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. p. 59, thinks it is distinguished from μῦθος, discourse generally, by indicating a speech full of meaning, skilfully framed. [Lob. says B. was too hasty in inferring the existence of αἶνος, laudo, Techn. 123.]

• Αἶνος, ἡ, *Ænos*, a town in Thrace, at the mouth of the Hebrus, previously Ἰολυντοβρία, i. e. the town of Poltys according to Strabo, VII.; hence αἶν. Αἰνοθεν, from Αἶνος, 4, 520.

αἰνός, ἡ, ὅν, Ep. and Ion. for δεινός, dreadful, frightful, terrific, great; spkcn of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: terrible, i. e. cruel, stern; Zeus, 4, 25; Athēnē, 8, 423; of other objects; of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. αἰνόστατος λόχος, a most dreadful ambuscade, Od. 4, 441. ἐν αἰνήθην νεκᾶδεσσιν, in the horrible heaps of the dead, 5, 885. Neut. plur. αἰνὰ πάσχειν, to suffer dreadful things, 22, 431. Often as adv. αἰνὰ ὀλοφύρεσθαι, to lament greatly, Od. 22, 447. αἰνὰ τεκοῦσα, bearing for misfortune, 1, 414: Schol. ἐπὶ κακῷ. Superl. αἰνότατος, η, ου, 4, 25. (The derivation is obscure. Damm derives it from the interjection αἶ, contr. from αἰανός: Buttm. Lexil. derives it from a root αἶω, from which by means of the ending νός (as δεινός from δέισαι) αἰνός is formed.)

αἰνυμαι, dep. Ep. (for ἄρυνμαι fr. αἶρω [Lob. supposes a radical verb αἶνω, capio, whence αἰνυμαι and ἀναἰνυμαι, repudiare, Techn. 124]), only pres. and impf. without augm. to take, to take away, to seize; with accus. τεύχεα ἀπ' ὤμων, 11, 580; οἰστόν, 15, 459; with gen. πυρῶν αἰνύμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αἰνυταί με, longing desire seizes me, Od. 14, 144.

αἰνῶς, adv. (αἰνός), terribly, frightfully, τείρεσθαι, 5, 352; and mly greatly, εὐκείνῳ, φιλεῖν, εὐκείνῳ, τέρπεσθαι, also of wretchedness, miserably, Od. 17, 24.

αἶξ, αἰγός, ἡ (αἶσσω), dat. plur. αἰγεσιν, 10, 486, goat; ἄγριος, wild goat, 4, 105. and Od.

αἶψασκον, es, e, iter. aor. 1. fr. αἶσσω. Αἰολίδης, ου, ὁ, son of *Æolus*=*Sisyphus*, 6, 154; Cretheus, Od. 11, 237.

Διολίη νῆσος, ὁ, the *Æolian island*, the abode of *Æolus*, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo *Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction

with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völkner, Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

* Αἰολίς, ἰδος, ἡ, *Æolian*, Ep. 4.

Αἰολίων, ἰδος, ὁ, son of *Æolus* = *Macar*, h. in Ap. 37.

Αἰόλλω, poet. (αἰόλος), *to move rapidly hither and thither, to turn often*; e. g. γαστέρα, *to turn the stomach (breast) of an animal in roasting it*, Od. 20, 27.†

αἰολοθώραξ, κοσ, ὁ (θώραξ), *having a flexible cuirass or coat of mail* (rapid or active in his cuirass, V.); or, having a variegated, richly adorned cuirass, Kör., 4, 489.† see αἰόλος [and Buttm. Lex. 12].

αἰολομήτρης, ου, ὁ (μίτρα), *having a flexible belt* (active in the belt, V.); or, with a variegated belt, 5, 707.† see αἰόλος.

αἰολόπῳλος (πῳλος), *with rapid steeds*, 3, 185.† and h. 3, 138; or, with piebald steeds, see αἰόλος.

αἰόλος, η, ου (prob. related to *ἄελλα*, fr. ἔλω, εἰλω), *moving or turning rapidly, moveable, active*; spoken of animals: πῳδας αἰόλος ἵππος, the light-footed courser, 19, 404. αἰόλος ὄφης, the lithe or writhing serpent, 12, 208. σφήκες μέσον αἰόλου, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσον). αἰόλος ὀστρως, the flitting gad-fly, Od. 22, 300. αἰόλαι εὐλαί, swarming worms, 22, 509; spoken of arms, *easily moved, rapid*; τεύχεα, arms which can be easily handled (*light, wieldy*), 5, 295; σάκος, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. *changeful of hue, gleaming, variegated*, since rapid motion gives objects this appearance; αἰόλον ὀστρακον, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the weapons, arms, etc. but Hom. for this uses *ποικίλος*.)

Αἰόλος, ὁ (*the rapid*, adj. αἰόλος), 1) son of Hellen and the nymph Oseireis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidōn and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5–9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag, and sent after him only the gentle Zephyr,

Od. 10, 25 seq. (see Völk. Hom. Geog. p. 115.)

Αἰπεία, ἡ, *Æpēa*, a maritime town in Messenia; according to Strabo, the later *Thuria*; or, according to Paus., *Corone*, 9, 152.

αἰπεινός, ἡ, ὄν, poet. (a form of αἰπύς), *high, loftily situated, eminent*; espec. epith. of towns situated upon mountains, Γονέσσα, 2, 573; Ἴλιος, 13, 773; κάρηνα, lofty summits, 2, 869. Od. 6, 123.

αἰπήεις, εσσα, εν (poet. form of αἰπύς), *lying high, lofty*, Πηδάσος, 21, 87.†

αἰπόλιον, τό (αἰπόλος), *a herd of goats*; mly αἰπόλια αἰγῶν, 2, 474; alone, Od. 17, 213, 20, 174.

αἰπόλος, ὁ (αἶξ and πολέω), prop. *goat-pasturing, ἀνήρ*, 2, 474. As subst. *goat-herd*, generally with αἰγῶν, Od. 17, 247.

αἰπός, ἡ, ὄν, Ep. form of αἰπύς, e. g. πόλις, 13, 625. Od. 3, 130. αἰπά βέεθρα, 8, 369.

Αἶτυ, σό (adj. αἰπύ), *Æty*, a town in Elis on the borders of Messenia, prob. the later Αἰπίον; according to Strab. VIII. p. 349, *Margalia* on the Selleis, 2, 592. h. in Ap. 423.

αἰπύς, εἶα, ὄ, poet. forms are αἰπεινός, αἰπήεις, αἰπός, 1) *high, loftily situated, eminent*; spoken of mountains and towns, ὄρος, πολίεθρον, Ἴλιον αἰπύ, τεῖχος, II.; βρόχος, a high depending cord, 11, 278. 2) Metaph. *deep, dreadful, difficult, ὀλεθρος*, dreadful destruction, 6, 57. According to Nitzsch, Od. 1, 11, αἶψ. ὀλεθ. is 'deep destruction in which it is easy to plunge'; [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.]; φόνος, dreadful slaughter, 17, 365. Od. 4, 843; χόλος, 15, 223. αἰπύς πόνος, 11, 601. αἰπύ οἱ ἐσσεύεται, hard will it be for him, 13, 317.

Αἰπυτος, ὁ, *Æpytus*, son of Elatus, king of Phæana in Arcadia. His monument was on the declivity of the Cykenian mountain; from this, Αἰπύτιος, ου, the *Ægyptian*; τύμβος, 2, 604. cf. Paus. 8, 16, 2. [Αἰπύτιος, ου, see Αἰπυτος.]

αἰρέω, fut. αἰρήσω, aor. 2. act. εἶλον, Ep. εἶλον and ἐλεσκον, fut. mid. αἰρήσομαι, aor. mid. εἰλόμην, Ep. ἐλόμην, 1) *to take, to catch, to grasp, to seize*; with accus. e. g. ζῶν τινα, to take one alive, 6, 38; ὄν τινα, with gen. τινα κομῆς, to take one by the hair, 1, 197; χειρός, by the hand, 1, 323. 4, 542; *with what*, with dat. χαλκὸν ὀδοῦσιν, to hold the brass with the teeth; *χεροῖ δόρυ, γαίαν ἀγοσθῶ*; but, καθαρά χροῖ εἰμαθ' εἰλούσα, *having taken or put clean attire upon her body*, Od. 17, 58; metaph. χόλος αἶρει με, anger seizes me, 4, 23. In like manner ἕμερος, δέος, λήθη, ὕπνος. 2) *to take away, τι ἀπ' ἀπῆνης*, from the carriage, 24, 579; ἀχλὺν ἀπ' ὀφθαλμῶν, the cloud from the eyes, 5, 127; with two accus. τὸν ἀτη φρένας εἶλε, confusion took away his senses, 16, 805. b) *Espec. in war*, a) *Of things, to take, to capture, πόλιν, νῆας*, 2, 12. β) *Of persons, to overpower, to*

εἰαυ, τινά, 4, 457, and often [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζῶον or something equivalent in the context]; Am. Ed. to take, to seize, ζῶον τινα, 6, 38, II) Mid. 1) to take for oneself, to seize, ἔγχος, δόρυ, 8, 338. 10, 31; the connected preposition to govern the translation τόξα ἀπὸ πασσάλου, to take down the bow from the hook or peg, 5, 210; ἀπ' ὤμων τεύχεα, 7, 122. ἐκ δίφροιο, to take out of the chariot, 10, 501. 2) to take, to obtain, to procure, to receive; τί, 18, 500; δόρυ, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, 7, 482; ἀλκιμον ἦτορ, to take bold heart, 5, 529; ὄρκον τῦός, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) to select, to choose, τέμενος, γυναικάς, 9, 578. Od. 9, 334.

*Αἶρος, ὁ (ι) from α and ἶρος, a sportive play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73.†

αἶρω, contr. for αἰέρω, q. v. Hom. has of the common form only the pres. act. in εἰδόντο νέκυν αἰρόντας, 17, 724; the aor. 1. mid. ἡράμεθα, ἥρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods ἀρωμαι, ἀροίμην, ἀρέσθαι, see αἰέρω.

*Αἶς, obsolete nom. of Ἀΐδος, q. v.

αἶσα, ἡ, Ep. (from αἰω, akin to δαίω), 1) *share*, in general, which one has of a thing; *ληΐδος*, a share of the booty, 18, 827. Od. 5, 40. Hence, *that which is fitting, justice, propriety*. κατ' αἶσαν, according to right, or propriety with justice (= good reason); often with εἰ-πεῖν. ἐν καρδίᾳ αἶσῃ, see κάρ. 2) the assigned lot of life, fate, destiny, which the gods accord to men, *fortune or misfortune*, 1, 416. Often in Hom. αἶσά μοι, with infin. following, εἰ δέ μοι αἶσα τεθνήμεναι, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γὰρ μοι ἐλπίδος αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, 5, 209; com. in a bad signif. 3) *the fateful decree of a god*; Διός, of Zeus, 9, 608. ὑπὲρ Διός αἶσαν, against the decree of Zeus, 17, 321. δαίμονος αἶσα κακὴ, Od. 11, 61.

Αἶσα, ἡ, the goddess of Fate, like Μοῖρα, who at birth assigns to every one his lot, 20, 127. Od. 7, 197. The poet thus personifies eternal, unchangeable, governing fate, the inviolable law of nature, without however giving a form to the deity.

Αἰσαγῆς ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἰγαγῆν.

Αἰσηπος, ὁ, *Æsepus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, 6, 21.

αἰσθω, Ep. (ἀημι), only pres. part. and imperf. to breathe out (= αποπνέω), θυμόν, *16, 468. 20, 408.

αἰσιμος, ον, Ep. (αἶσα), and ος, η, ον, 1) *fitting, right, proper, just*. φρένας αἰσιμῇ ἦσθα, thou wert sound in mind, Od.

23, 14. αἰσίμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἶσμα with παρεπείν, to advise that which is suitable, 6, 62. αἶσμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἶσμα εἰδέναί, to know in mind that which is right, i. e. to be just, well-disposed, 15, 207. αἶσμα πάντα τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἰσιμον ἡμαρ, the day of fate; and in the construction, αἶσιμον ἦεν, it was destined by fate, 9, 245. Od. 15, 239.

αἰσιος, ον, Ep. (αἶσα), sent by fate, auspicious; only in a good sense: αἰσ. δῶτο-πόρος, a traveller sent for good, 24, 376.† αἰσῶω (α and ι), aor. 1. act. ἤϊσα, subj. αἰξω, part. αἰξας, aor. pass. ἤχθην, infin. αἰχθῆναι, 1) Intrans. to move rapidly, to hasten, to run, to rush, to spring. Spoken of things animate and inanimate; of gods: of Ἀθηνᾶ, ἤλκεν ἐπὶ χθῆρα, she sprang to the earth, 4, 78; often βῆ αἰξάσας, rushing she went, 2, 167; of men, mostly in a hostile sense: to rush upon, to attack impetuously, ἔγχει, with the lance; φασγάνῳ, ἵπποις, the sword, the chariot; of the fitting motion of the shades in the under world: τοὶ δὲ σκιαὶ αἰσσοῦσιν, Od. 10, 495; of animals: οἱ ἵπποι μάλ' ὤκα ἤϊξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to fly, to soar, πρὸς οὐρανόν, 23, 868; ὑπὲρ ἄστρος, 24, 320. Od. 15, 164. 2) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ἤϊξαν, the spears flew from the hands, 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὥς δ' ὅτ' αὖ (ὄσαν) αἰξῇ νόος ἀνέρος, as when darts a man's thought, 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἠνία ἤχθησαν, the reins flew from his hands, 16, 404.

αἰστος, ον, Ep. (ἰδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, 14, 258. αἰστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἰστώω, poet. (αἰστος), fut. ὥσω, aor. optat. αἰστώσων, and aor. pass. αἰστώσῃ, to make invisible, to destroy, Od. 20, 79. Hence pass. to be destroyed, to vanish, *Ow. 10, 259.

αἰσσητήρ, ἦρος, ὁ, poet. (related to αἰσυνμήτης), princely, regal, royal, κύρος 24, 347.† Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυνμητήρ.

Αἰσητής, ον, ὁ (αἰσσητήρ), a Trojan, father of Alcaethous, 2, 793. 13, 427.

αἰσυλοεργός, ὄν, practising wickedness, 5, 403.† (Thus Spitzner, as the reading of Aristarchus for δερμοεργός.)

αἰσυλος, ον (prob. from αἶσα), Ep. *unjust, impious, improper*. αἰσυλα ῥέξεν, to practise impiety, 5, 403; μνηστράσθαι, to speak impious things, II.; εἰδέναί, h. Merc. 164.

Αἰσῦμη, ἡ, a city in Thrace, 8, 304. Αἰσῦμηθεν, from Aesymē.

αἰσῦμη, τῆρ, ἦρος, ὁ=αἰσῦμητης, 24, 347; and the ancients explain it here by βασιλικός, royal. Cf. αἰσῦμητῆρ.

αἰσῦμητης, ον, ὁ, poet. (αἰσῦμνάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258. † Αἰσῦμνος, ὁ, a Greek, 11, 303.

αἰσχιστος, η, ον, superl. and αἰσχίων, compar. of αἰσχροῖς.

αἰσχος, εος, τό, shame, indignity, insult; in the plur. τὰ αἰσχέα, shameful deeds, 3, 342. Od. 1, 229. ὅς ἦδ' ἐνέμεσιν τε καὶ αἰσχέα πόλλ' ἀνθρώπων, one who felt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αἰσχρός, ἦ, ὄν (αἰσχος), compar. αἰσχίων, ον, superl. αἰσχιστος, η, ον, 1) ugly, deformed; in a physical sense, αἰσχιστος ἀνὴρ ὑπὸ Ἰλιον ἦλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσχρὰ ἔπεα, abusive, insulting words, 3, 38. The neut. followed by infin. 2, 119.

αἰσχροῖς, adv., shamefully, insultingly, 23, 473. Od. 18, 321.

αἰσχρῶν (αἰσχος), aor. 1 ἡσχύνει, perf. pass. ἡσχυνμαι, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. πρόσωνον, 18, 24. νέκυνς ἡσχυνμένος, a corpse, i. e. treated with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, γένος. Λέχος, to dishonour a man's bed, Od. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame, to fear any thing, Od. 21, 323.

Αἰσῶν, ονος, ὁ, (according to Herm. Opportunus, from αἰσά,) son of Cretheus and Tyro, grandson of Æolus I., father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτέω, fut. αἰτήσω, aor. infin. αἰτήσαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49; with accus. of the pers. and thing, αἰτέν τι, 5, 358; τινά, Od. 17, 365; also both, τιῶ δόρυ, to ask any one for a spear, 22, 295; τινί, for any one, κούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο, to solicit youthful nuptials for the damsel, Od. 20, 74. b) With infin. following, 6, 176.

αἰτιάσθαι, Ep. form for αἰτιάσθαι, see αἰτιάομαι.

αἰτιάομαι (αἰτία), depon. mid. 3 sing. optat. αἰτιώτο, Ep. for αἰτιώτο, 3 pl. imperf. ἡτιώοντο, Ep. for ἡτιώοντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron., Od. 1, 32.

αἰτέω, Ep. (αἰτέω), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτιος, ἦ, ον (αἰτία), having the blame of any thing, guilty, blameworthy; used

in Hom. only in a bad sense. οὔτι μοι αἰτιοί εἰσιν, they have in no respect wronged me, 1, 133. Od. 1, 348.

αἰτιώτο, Ep. for αἰτιώτο, 3 sing. optat. pres. from αἰτιάομαι.

Αἰτώλιος, ἦ, ον, Ætolian, 4, 399.

Αἰτωλοί, οἱ, the Ætoliens, inhabitants of Ætolia, in Greece, between Acarnania and Thessaly, which received its name from Ætolus, son of Endymion, 2, 638.

αἰχμάζω (αἰχμή), fut. αἰσώ, Ep. αἰσσω, to brandish the lance; constr. with αἰχμᾶς, 1, 324. †

αἰχμή, ἡ (ἀκμή or αἰσσω), prop. the point of the lance, χαλκεῖη, 4, 461; mly the lance, the spear.

αἰχμητά, ὁ, Ep. and Æol. for αἰχμητής, 5, 191.

αἰχμητής, οὔ, ὁ, a lancer, a spearman, hence g. t. for warrior, 1, 152, and often, 2) As adj. warlike, 1, 846; ἀνὴρ, 3, 49.

αἰψα, adv. quickly, directly, immediately. αἰψα δ' ἔπειτα, immediately thereupon; αἰψα δὲ in the narration of a fact, 2, 664. Od. 2, 6; and αἰψά τε in general propositions, 19, 221; see Herim. ad Hymn. in Cer. 485.

αἰψήρως, ἦ, ὄν (αἰψα), hasty, quick. αἰψήρως κόπος γούοιο, quick is the satiety of grief (one is quickly sated with grief, V.) λῦσεν ἀγορὴν αἰψήρην for αἰψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

αἰώ, poet. only pres. and impf. without augm. αἰώ, to observe, to perceive, like sentire; mly to hear, with gen., seldom with accus. φθογγῆς, to hear the voice, 16, 508, πληγῆς, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αἰών ἦτορ, 15, 252, I felt my heart, (viz. its pulsation, because ἦτορ occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol. ἀπέπνεον, so that αἰώ=αῶ, ἀῖμα.)

αἰών, ὄνος, ὁ, comm. ἡ, 1) duration, long time. 2) an age, life, connected with ψυχή. αἰώνας ἀμέρδεσθαι, to be bereaved of life, 22, 58; απ' αἰώνας δάεσθαι, to perish from life, 24, 725. b) Spoken of animals: αἰώνα ἐκτορεῖν, to pierce the life, h. Merc. 42; (according to Ruhken, the spinal marrow, also plur. δὲ αἰώνας τορεῖν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. for ἀκακήτης, ου, ὁ=ἀκακος (κακός), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

ἀκαλαρρέτης, αο, ὁ (ἀκαλός = ἡκαλός, still]. ῥέω), gently flowing, softly flowing, epith. of Oceanus, 7, 422, and Od.

ἀκάμας, αντος, ὁ, ἡ (κάμνω), unwearied, untiring, epith. of Sol, of the Spermichus, and of the wild boar, 18, 239. 484. 16, 176.

*11.

Ἀκάμας, αντος, ὁ, 1) son of Antēndi

and Theânô, leader of the Dardanians, slain by Meriones, 2, 823. 16, 342. 2) son of Eussôros, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

ἀκάματος, on=ἀκάμας, untiring, never-resting, epithet of fire, 5, 4 Od. 20, 123. ἀκάθα, ἡ (ἀκή), thorn, thistle, Od. 5, 328.†

*Ἀκάστη, ἡ (greatly distinguished, from α intens. and κέκασμαι), daughter of Oceanus and Thetis, h. Cer. 421.

*Ἀκαστος, king of Dulichium, Od. 14, 336.

ἀκακείατο, see ἀκακίζω.

ἀκακείν, see ἀκακίζω.

ἀκακήμενος, see ἀκακίζω.

ἀκακίσω, see ἀκακίζω.

ἀκακίζω, Ep. and Ion. (ἈΧΩ) aor. 2 ἤκαχον, whence again fut. ἀκακίσω, aor. 1 ἤκαχσα, mid. ἀκακίζομαι, kindred form of ἄχομαι or ἄχνυμαι, aor. ἤκαχόμην, perf. ἀκακήμεναι and ἀκήχεμαι, 3 pl. ἀκηχέδαται (perhaps ἀκηχέσται is preferable), 17, 637; 3 pl. plurif. ἀκακείατο for ἀκακίζοντο; infin. perf. ἀκακίσσθαι, partep. ἀκακήμενος, fem. ἀκηχένη (the accent on perf. ind. and partep. is drawn back: see Buttm. § 111, note 2; also a partep. pres. ἀκέων, ουσα. 1) Act. to trouble, to afflict; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, to be grieved, θυμῷ, 6, 486; τῷ μῆτι θανὼν ἀκακίξεν, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often absolute with θυμόν and ἦτορ: θεοὶ δ' ἀκακείατο θυμόν, were troubled at heart, 12, 179. b) With gen. and dat. of the object; ἵππων, about the steeds, 11, 702. ὁ μοι πυκνῶς ἀκακίχται, who is deeply troubled about me, Od. 23, 360.

ἀκακήμενος, η. on, Ep. sharpened, pointed, epith. of the lance, 11.; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partep. perf. pass. from theme *AKΩ, acuo, for ἀκακήμενος with Att. redupl.)

ἀκάχοιτο, see ἀκακίζω.

ἀκείομαι, Ep. for ἀκείομαι; but ἀκεία-μενοι, a false reading for ἀκείόμενοι, from ἀκείομαι.

ἀκείομαι, Depon. Ep. mid. ἀκείομαι (ἀκὴν [hence originally=to cure]), aor. 1 ἤκεσα-μην, imper. ἀκέσσαι, 1) to heal, to cure; with acc. ἔλκεα, wounds, 16, 29; also τυνά, any one, 5, 448; metaph. to calm, to allay, to help, δίδω, to allay thirst, 22, 2; absol. 13, 115 Od. 10, 69. 2) to repair, to restore, νῆας, Od. 14, 383. ἀκερσεκόμης, ου, ὁ (κείρω, κόμη), un-shorn, having long hair, epith. of Apollo, 20, 39.†

*Ἀκессαμενός, ὁ (partep. ἀκείσμενος), father of Peribœa, king of Thrace, founder of the city Akessamenæ, 21, 142.

ἀκείστός, ἡ, ὅν (ἀκείομαι), curable, that may be calmed, φρένες, 13, 115.†

ἀκέων, ουσα, dual ἀκείων, silent, still, quiet [cf. ἀκήν]. ἀκέων is for the most part used as an adv. without distinction of gender or number, 4, 22. 8, 459. Od.

21, 89; the feminine however ἀκείουσα occurs 1, 565, and once the dual ἀκείοντε, Od. 14, 195 (prob. from α and χάω for ἄκαος, Ion. ἀκέων, Buttm. Lexil. p. 27 [Cf. 186d. Hom. Gloss. 130]).

ἀκήδεστος, on (κηδέω), uncared for, neglected; spoken of the dead unburied, 6, 60.†

ἀκήδέστως, adv. in a cruel, pitiless manner, remorselessly, *11. 22, 465. 24, 417.

ἀκηδέω (κηδός), aor. 1 ἀκήδεσα, to neglect, to slight, to disregard; with gen. *11. 14, 427. 23, 70.

ἀκηδής, ἐς, gen. ἐός (κηδέω), without care, 1) Act. free from care, at ease, Pl. 123; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neglected, disregarded, as Od. 6, 26. 19, 18. 20, 130. 11. 21, 123; of a corpse: unburied, 24, 554. Od. 24, 187.

ἀκήλητος, on (κηλέω), not to be charmed, stubborn, unbending, νόος, Od. 10, 329.†

ἀκημα, ατος, τό (ἀκείομαι), a remedy, an alleviation, relief, δυνάων, 15, 394.

ἀκήν, adv. (prop. acc. from obs. ἀκή [=ἡσυχία, Hesych. ἀκῆ, calmly, Pind. Dyd. 130. according to Buttm. adv. from acc. ἀκάαν, Ion. ἀκένν' ἄκαος (χάω) non hucens]), quietly, silently, still; often πάντες ἀκήν ἐγένοντο τωπιῷ, all were quiet and silent, 3, 95; ἀκήν ἔσαν, Od. 2, 82.

ἀκηράσιος, on, poet. (κεράννυμι), unmixed, unadulterated, pure, οἶνος, Od. 9, 205; † untouched, unimpaired, λεμῶν, h. Merc. 72.

ἀκηράτος, on (κεράννυμι), unmixed, pure, ὕδωρ, 24, 300. 2) Metaph. uninjured, unweakened, κληρός, 15, 498. Od. 17, 532.

ἀκήριος, on (κήρ), without misfortune, uninjured, unimpaired, *Od. 12, 98. 23, 328. b) Act. innocuous, βάβδος, h. Merc. 530.

ἀκήριος, on (κήρ), without heart, 1) In physical sense: fearless, dead, 11, 392. 2) Metaph. heartless, spiritless, cowardly, 7, 100; δέος (heartless fear, Cp.), 5, 812. 11.

ἀκηχέδαται, see ἀκακίζω.

ἀκηχμένη, see ἀκακίζω.

ἀκίδνος, η, on, only comp. π. ἀκιδνότερος, weak, inferior, insignificantly, Od. 18, 130, with εἶδος, in appearance, *Od. 5, 217. 8, 169.

ἀκίκως, vos, ὁ, ἡ, Ep. (κίενω), without power, weak, feeble, *Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from α and κίω, unable to go.)

ἀκίχητος, on, poet. (κίχάνω), not to be attained, unattainable. ἀκίχητα διώκει, to pursue what is unattainable, 17, 75.

ἀκλαντος, on, later form for ἀκλαντος, Od. 11, 54, 72; [in some editions.]

ἄκλαντος, on (κλαίω), 1) unwept, unlamented; spoken of one dead, 22, 386.

2) Act. without tears, tearless, Od. 4, 494. Voss: unwept.

ἀκλειής, ἐός, ὁ, ἡ, poet. (κλέος), ἀκλειής and ἀκλήης, without fame, fameless, inglorious; accus. sing. ἀκλέα, for ἀκλέα, Od. 4, 723; plur. nom. ἀκλήεις, poet.

strengthened for ἀκλεείς, 12, 318. In ἀκλεές αὐτός, the neut. prob. is as adv. 7, 100; Buttm. [who allows that ἀκλεές may = ἀκλεέες], Lex. p. 296.

ἀκλειής, see ἀκλεής.

ἀκλειώς, adv. *ingloriously*, 22, 304. Od. 1, 241.

ἀκκληεῖς, poet. for ἀκλεεῖς, see ἀκλεής.

ἄκληρος, ον (κλήρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489.† 2) *unallotted, undivided, wild, gaia*, h. Ven. 123.

ἄκμη, ἡ (ἀκμή), *edge*. ἐπὶ ξυροῦ ἄκμης, on a razor's edge, ὥσταται ["in balance hangs, pois'd on a razor's edge," Cp], i. e. it is on the point of decision (an adage), 10, 178.†

ἄκμηρος, ον, *fasting*, with σιτοιο or πόσιος, without meat, or drink, *19, 163, 346. (ἄκμη [ἀκμη Lob. Path. 193] is said to be Æol. = νηστεία.)

ἄκμηρός, ον ([=ὁ ἀκμάζων] ἄκμη), *full grown, grown up*, Od. 23, 191.†

ἄκμης, ἦτος, ὁ, ἡ (κάμνω), *unwearied, vigorous, fresh*, *11, 802. 15, 697.

* ἄκμητος, ον = ἄκμης, h. Ap 520.

ἄκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block, stithy*, 18, 410. Od. 8, 274.

ἄκμων, ονος, ὁ (κάμνω), *an anvil*, 15, 19. Od. 8, 274.

ἄκμηστις, ιος, ἡ (ἄκανος), *the back-bone, the spine*, Od. 10, 161.†

ἄκοιτης, ον, ὁ (α copulat. and κοίτη), *bed-fellow, husband*, Il. and Od.

ἄκοιτις, ιος, ἡ, *bed-fellow, wife*, Il. ἄκοιτίς, accus. plur. Od. 10, 7.

ἄκολος, ὁ (κόλον), *a morsel, a crumb*, Od. 17, 222.†

* ἀκόλυμβος, ον (κόλυμβος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of tending or care, privation*, Od. 21, 284.†

ἀκοντίζω (ἄκων), aor. ἀκόντισα and ἀκόντισσα, prop. *to hurl the javelin*, but only to *cast, dourai, ἐγχεῖ*; also with accus. αἰχμᾶς, to *hurl lances*. The object aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπὶ τινι, and εἰς τινα, 4, 490. 16, 358. Od. 22, 282; later also, τινά, to hit or pierce any one with a lance, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a dart, a javelin*, h. Merc. 460.

ἀκοντιστής, οὔ, ὁ, poet. (ἀκοντίζω), *lancer, darlman, spearman*, Il. and Od.

ἀκοντιστής, υός, ἡ, Ep. for ἀκόντισις (ἀκοντίζω), *the act of casting spears, a contest with spears* (i. e. as a martial game). οὐδέ τ' ἀκοντιστὶν ἐδύσσαι, thou shalt not enter the contest of spears, 23, 622.†

ἄκόρητος, ον (κορέννυμι), *unsated, insatiable*; with gen. μόθου, πολέμου, ἀπειλάν, *7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀκέομαι), *cure, remedy, relief, alleviation*. κακὸν ἄκος, Od. 22, 481. οὐδέ τι μῆθος ρεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν, it will be impossible to

find a remedy when the evil is done, 9, 250.

ἄκοσμος, ον (κόσμος), without order, *indecent, unbecoming*, ἔπεα, 2, 213.†

ἄκοστῶ or ἄκοστῶ, aor. 1 ἀκόστησα, 6, 506. 15, 263; in the phrase: ἵππος ἀκοστήσας ἐπὶ φάνη, *full fed at the manger*. The best derivation is from ἀκοστή, = κριθή, *barley* [as being bearded, ἀκή]; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

ἀκουάζω, h. Merc. 423; and ἀκουάζομαι, dep. mid. Ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο, for ye are the first to hear from me of a feast, i. e. are first invited, 4, 343.

ἀκουή, ἡ (ἀκούω). Ep. for ἀκοή, properly, *hearing*; a sound (as heard), spoken of the crash of a tree when felled: ἐκάθεν δέ τε γίγνεται ἀκουή, there is hearing from afar, i. e. the sound, or crash of it is heard at a distance, 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information*, μετὰ πατρός ἀκουὴν ἰκέσθαι, to go in quest of intelligence of his father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), without son, *childless*, Od. 7, 64.†

* ἀκουστός, ἡ, ὄν, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἤκουσα, 1) *to hear*, with the gen. of the person heard; αἰδοῦ, the thing generally in accus. μῦθον, the discourse, and τί τινος, any thing from any one 'ex αἰχμᾶ', Od. 12, 354. I ut also in pres. μεκηθμοῦ ἤκουσα. I heard the roar or howling, Od. 12, 265. The person about whom any thing is heard is only put in the gen. Od. 1, 287. 289, rarely in accus. and with περί τινος, Od. 19, 204. 2) *to hearken to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know* (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. τινός, *to hear*, 4, 331.

ἀκράαντος, ον, poet. (κραίανω), *un-finished, unaccomplished, ἔργον*, 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

ἄκραῖς, ἐς, gen. ἐός (ἄκρος, ἄημι), prop. *high-blowing, strong blowing, brisk, fresh*, epith. of a favorable wind, *Od. 2, 421. 14, 253.

ἄκρη, ἡ (prop. fem. from ἄκρος), the extreme, espily *height, summit, citadel or fortress, promontory*, 14, 36. 4, 425. κατ' ἄκρης, downwards, from above, Od. 5, 313; and hence *utterly, from the summit*, = from the foundation, 15, 557. Cf. Virg. Æn. ii. 290.

ἄκρητος, ον, Ion. for ἄκρατος (κεράννυμι), *unmixed, pure, οἶνος*, spoken of wine unmixed with water, Od. 2, 341: γάλα, Od. 9, 297. 2) σπονδαὶ ἀκρητοί, a

libation of pure wine, because, in compacts, unmixed wine was offered to the gods, 2, 341. 4, 159.

ἀκρίς, ἰδος, ἡ, a locust, 21, 12.†

ἀκρίς, ιος, ἡ, Ion. and Ep. for ἀκρη, *point, summit, peak*; always in the plur. accus. δι' ἀκρίας, through (amongst) the mountain tops, Od. 10, 281; nom. plur. h. Cer. 383.

*Ακρίσιος, ὁ (unjudged, from α and κρίνω, *Inseparatus*, Herm.), son of Abas and Ocelia, great grandson of Danaus, father of Danaë. He expelled his brother Prætus; after his return they divided the kingdom, so that Acrisius reigned in Argos, and Prætus in Tiryns, Apd. 2, 21.

*Ακρισιῶν, ἡ, daughter of Acrisius = Danaë, 14, 319.

ἀκριτόμυθος, ον (μῦθος), *speaking in a confused manner, prating or babbling foolishly, dreaming, senseless dreams, or hard of explanation*, Od. 19, 560. Il. 2, 246.

ἀκρίτος, ον (κριτός), 1) *not separated, confused*, τύμβος, a common grave, in which the multitude were thrown indiscriminately, 7, 337; μῦθοι, confused discourse, prating, 2, 796. ἀκριτα πόλλ' ἀγορεύειν, Od. 8, 505. 2) *undecided, unadjusted, veikea*, unadjusted contentions, 14, 205. 304. 3) *not to be decided, enduring, perpetual*; ἄχος, 3, 412; adv. ἀκριτον, endlessly. πενήθημαι, Od. 18, 174.

ἀκριτόφυλλος, ον (φύλλον), *thickly leaved, covered with foliage, thickly wooded*, ὄρος, 2, 868.†

ἀκροκελαινώ, Ep. (κελαινός), only partic. ἀκροκελαινώων, Ep. for ἀκροκελαινώων, *becoming black on the surface, dark-flowing*, epith. of a river, 21, 249.†

ἀκρόκομος, ον, poet. (κόμη), *having hair on the crown, crown-haired*, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, 4, 533.†

ἄκρον, τό (neut. from ἀκρός), *the extreme, the summit, the point*: Ἴδης, the summit of Ida, 16, 292: Ἀθηνέων, the promontory [head-land, Cp.] of Athens, *Od. 3, 278; ποδός, Batr. 253.

*Ακρόνεις, ὁ, a Phæacian, Od. 8, 111. ἀκρόπολις, ιος, ἡ (πόλις), *the upper city, a citadel, a fortress*, *Od. 8, 494. 505; in the Il. ἀκρη πόλις, 6, 88.

ἀκρόπολος, ον, Ep. (πολέω), *being high, high-soaring, lofty*, epith. of mountains, 5, 523. Od. 19, 205.

ἀκρόπορος, ον, Ep. (πείρω), *penetrating with the point, sharp-pointed*, ὀβελός, Od. 3, 463.†

ἄκρος, η, ον (ἀκή), superl. ἀκρότατος, η, ον, *extreme, highest, ending in a point*; in Hom. only in a physical sense: ἐπ' ἄκρῳ χεῖλει ἐφέσταός τε, standing on the extreme brink, 12, 51; ἄκρη χεῖρ, the end of the hand, 5, 836. ἐς πόδας ἄκρους, to the extremities (toes) of the feet, 16, 640. The neut. ἄκρον, as adv. 20, 229.

ἀκρωτήριον, τό (ἄκρος), *the extremity of*

a thing; hence ἀκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

Ἀκταίη, ἡ (ἀκτή), prop. she who dwells on the coast, a Nereid, 18, 41.

ἀκτή, ἡ (ἀγνυμι, prop. fem. of ἀκτός, broken, crushed), 1) Poet. *corn bruised or ground in the mill*, comm. with ἱεροῦ ἀλφίτου or Δημητρείου, 13, 322. Od. 2, 355; see ἀλφίτον. 2) the place where the waves break, *shore, coast*, Il. and Od. ἀκτῆμων, ονος, ὁ, ἡ (κτῆμα), *without possessions, poor, needy*; with gen. χρυσοῖο, in gold, *9, 126. 268.

*ἀκτήρ, ἦρος = ἀκτίς, a now rejected reading, h. 32, 6.

ἄκτις, ἴνος, ἡ, dat. ἀκτίνεσσιν and ἀκτίσιν, Od. 5, 479. 11, 16; a ray, a beam, with Ἡελίοιο.

*ἀκτίς, ον (κτίω), poet. for ἀκτιστος, *untilled, waste*, h. Ven. 123.

*Ακτορίδης, ον, ὁ, a descendant of Actôr = Echeclus, 16, 189.

*Ακτορίς, ἰδος, ἡ, a female servant of Penelope, Od. 23, 228.

*Ακτορίων, υνος, ὁ, son of Actôr. τῶν Ἀκτορίων, the sons of Actôr, Eurymus and Cleatus, who from their mother were also called the Μολιῶνες, 2, 621; see Μολίων.

*Ακτωρ, ορος, ὁ (from ἄγω leader), 1) son of Deion, in Phocis, and Diomedes, husband of Ægina, father of Menæti, grandfather of Patroclus, 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrminê, brother of Augeas, husband of Molionê, father of Eurymus and Cleatus, 11, 785. Apd. 3) son of Azeus, father of As-tyoche, grandfather of Ascalaphus and Ialmenus of Orchomenus, 2, 513.

ἄκυλος, ἡ, *the edible acorn*, fruit of the evergreen-oak (ilex), Od. 10, 242.†

ἄκωκῆ, ἡ (ἄκη), *point, edge*, ἔγχεος, δούρος, Il. and Od.

ἄκων, οντος, ὁ, a javelin, a dart, a spear. ἔρκος ἀκόντων, see ἔρκος.

ἄκων, ουσ, ον (ἄ contr. from ἄκων q. v.) only in τῷ δ' οὐκ ἄκοντε πετέσθην, Il. and Od.

ἄλαδε, adv. *into the sea, to the sea*, also eis ἄλαδε.

ἀλάλῃμαι, Ep. perf. with pres. signif. from ἀλάομαι, q. v.

ἀλαλητός, ὁ (ἀλαλή), mly a loud cry, a battle-cry, a shout of victory, 4, 436. Od. 24, 463; but also a cry of distress, 21, 10.

ἀλαλκε, ἀλαλκῶν, ἀλαλκεῖν, see ἀλέξω. Ἀλαλκομενίς, ἰδος, epith. of Athênê, probably from the town Alalcomenê, in Boeotia, where she had a temple; according to others, from ἀλαλκεῖν, the protectress, 4, 8, 5, 908.

ἀλαλύνεσθαι, to toss oneself around restlessly, to be agitated with anxiety, to be in anguish, 94† (prop. perf. from ἀλύνεω, with pres. signif.).

*ἀλάμπετος, ον (λάμπω), *without brightness, dark*, h. 32, 5.

ἀλάομαι, depon. mid. impf. ἡλώμην, aor. 1 ἡλήθην, Ep. ἀλήθην, perf. ἀλάλη-

μαι, infin. ἀλάλησθαι, part. ἀλάλημενος, *to wander about without aim, to rove, to stray, to roam*; with the prep. κατά, ἐπί, περί τι, 6, 201. Od. 4, 91. The perfect infin. and partic. ἀλάλημενος have the accent retracted on account of its pres. signif. 23, 74. Od. 11, 167. 14, 122.

ἀλαός, on (λάω), not seeing, blind, (prop. v. v. Od. 8, 195; but in μάντιος ἀλαού, Od. 10, 493. 12, 267, - - -); cf. Thiersch. Gram. § 190, 22. *Od.

ἀλαοσκοπή, ἡ (σκοπή), lit. *a blind lookout*; *a useless watch*, ~-ην ἔχειν, [*to look in vain*], Cp.] 13, 10. ἀλαοσκοπή is an incorrect reading 10, 51.

ἀλαός, poet. (ἀλαός), aor. ἀλάωσα, *to make blind, to blind*. τιὰ δόθαλμου, *to blind one's eye*, *Od. 1, 69. 9, 516.

ἀλαπαδνός, ἡ, ὄν (ἀλαπάζω), poet. compar. ἀλαπαδνότερος, 4, 305; *easy to vanquish*. σθένος οὐκ ἀλαπαδνόν, insuperable strength, 5, 783; spoken of cattle, Od. 18, 373. 2) *powerless, weak, unwarlike*, 2, 675; μῦθος, h. Merc. 334.

ἀλαπάζω, poet. (λαπάζω), fut. ἀλαπάξω, aor. ἀλάπαξα without augm.; prop. *to empty, to exhaust*; πόλιν, *to plunder a city, to sack*, 2, 367, and often. 2) *to overpower, to vanquish, to destroy*, φάλαγγας, σίγῃας, Od. 17, 424. 19, 80; absol. Il 12, 67:—*then to ruin, to reduce to distress*, Od. 17, 424.

ἀλαστῶ, poet. (ἀλαστος), partic. aor. ἀλαστήσας, prop. not to forget a thing; but mly, *to be displeased, to be angry*, *12, 163. 15, 21.

*'Αλαστορίδης, on, ὁ, son of Alastor = Tros.

ἄλαστος, on (λήθω or λάζομαι), not to be forgotten, intolerable, immeasurable, πένθος, 24, 105; ἄχος, Od. 4, 108. ἄλαστον ὀδύρεσθαι, *to lament unceasingly*, Od. 2) not to be forgotten or forgiven, abominable, accursed, 22, 261. Achilles applies the term to Hector: thou whose treatment of Patroclus I can never forget, 22, 261.

*'Αλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, 20, 463. 2) a companion of Sarpédōn from Lycia, slain by Ulysses, 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, 8, 333. 13, 422. 4) an Æpean, 4, 295. 7, 333.

ἀλαωτός, υός, ἡ, poet. (ἀλαώ), *a blinding, a bereaving of sight*, Od. 9, 503.† ἀλέω (ἀλγος), fut. ἀλήσω, 1) *to feel pain, to be distressed by pain*, primarily of the body; ὀδύνησι. 12, 206; with accus. κεφαλῇ, Batr. 193. 2) Spoken of the mind: *to be troubled, to be pained*, Od. 12, 27.

ἀλγίων, on, compar., ἄλγιστος, superl. of ἀλγεῖνός, q. v.

ἄλγος, εος, τό, pain, suffering, primarily of the body; then of the mind, trouble, distress; comm. in plur. ἄλγεα πάσχειν, *to endure sufferings, pain, distress*; spoken of the sufferings of war, 2, 667. 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἀλδω), aor. 2 ἤλδανον *to nourish, to make great, to enlarge*, τι τινι. μέλε' ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἀλδήσκω, Ep. (ἀλδαίνω), *to grow, to grow up*; spoken of a harvest, 23, 599.†

ἀλέασθαι, see ἀλέομαι.

ἀλγεῖνός, ἡ, ὄν, poet. for ἀλγεῖνός (ἄλγος), irreg. compar. ἀλγίων, on, superl. ἄλγιστος, ἡ, on, painful, sad, oppressive, burdensome, 2, 787. Od. 3, 206. 2) difficult, hard; with infin. ἵπποι ἀλγεῖνοι δαμῆναι, *hard to break, to be subdued*, 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, 23, 655. The compar. occurs only in the neut. ἀλγίον, mly in the signif. *the worse, so much the worse*, 18, 278. Od. 4, 292; where some [without reason] regard it as used for the positive.

*'Αλεγγυρίδης, on, ὁ, son of Alegénōr = Promachus, [14, 503.]

ἀλγίζω, poet. (ἀλέγω), only in pres. and imperf. *to trouble oneself about a thing, to care for*; with gen. and always with a negat. οὐκ ἀλγίζεν τινός, 1, 160. 8, 477; once absol. *15, 106.

ἀλγύνω (=ἀλέγω), *to trouble oneself about*; with accus. always with δαίτα, *to prepare a meal*, *Od. 1, 374. 2, 139; δολοφροσύνην, *to practise deceit*, h. Merc. 361; ἀγλαίαι, h. Merc. 476; absol. h. Merc. 537.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλγίζω and ἀλγύνω, prop. *to compute, to reckon together*; hence, *to value, to esteem, to be careful*; comm. with negat. absol. 11, 389; absol. κύνες οὐκ ἀλέγονσαι, *careless sluts*, spoken of Penelopé's maidens [but without the coarse meaning that the words would have in English], Od. 19, 154. a) With gen. of the person: *to trouble oneself about one, to care for him*, 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅπιν θεῶν, *to regard the vengeance of the gods*, 16, 388; νηῶν ὅπλα, *to keep, to secure the tackle of ships*, Od. 6, 268. c) With a partic. spoken of the *Litæ* (Prayers): αἰ—μετόπισθ' Ἄτης ἀλέγονσι κιοῦσαι, *who walk behind Atë carefully, steadily*, 9, 504.

ἀλεῖνω, Ep. form of ἀλέομαι (ἀλέη), only pres. and imperf. *to escape, to shun, to flee*; with accus. absol. κερδοσύνη ἀλείνεν, *with craft (craftily) he turned away, avoided me*, Od. 4, 251. b) With infin. κτείνειν, ἀλεξέμεναι ἀλείνεν, 6, 167. 13, 356.

ἀλέῃ, ἡ, poet. (ἀλη), *the act of avoiding, escaping*, 22, 301.†

ἀλέῃ, ἡ (ἄλω), warmth, the heat of the sun, Od. 17, 23.

ἄλειαρ, ατος, τό, poet. (ἀλέω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108.†

ἄλεις, εῖσα, ἐν, partic. aor. pass. from εἰλω.

*'Αλείσιον, τό (λεῖος), Alesium, a place in Elis, no longer in existence in the time

of Strabo, who however mentions a region near Olympia called τὸ Ἀλεσιαῖον, 2, 617.

Ἄλεισιον κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on 2, 617, was a son of Scyllus, suitor of Hippodameia, 11, 757.

ἄλεισον, τό (prob. from λείος, not smoothly wrought, wrought in relief; embossed), a goblet, always costly, and mostly of gold, 11, 774; and Od. 3, 53.

ἄλειπς, ον, ὁ. poet. (ἀλπιῶν), a sinner, a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, 3, 28. Od. 20, 121.

ἄλειφαρ, ατος, τό (ἀλείφω), salve, unguent, balsam, with which the dead were anointed before burning, 18, 351. Od. 3, 408.

ἀλείφω (λίπος), aor. ἤλειψα, aor. mid. ἤλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαίω, olive oil, 18, 350; also λίπ' alone, Od. 6, 227, see λίπα. spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ' ὤσιν, to rub wax upon the ears, Od. 12, 200 2) Mid. to anoint oneself, with λίπ' ἐλαίω, and with accus. χροά, to anoint one's body, 14, 175.

Ἀλεκτρῶν, ὄνος, ὁ (=ἀλέκτωρ), father of the Argonaut Leitus, 17, 602; Ἀλέκτωρ, Apd. 1, 9, 16.

Ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hegesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέκω, assumed theme of ἀλέξω.

ἄλεν, Dor. and Ep. for ἄλῃσαν, see εἴλω.

ἄλέν, neut. part. p. aor. pass. from εἴλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἀνῆρ), an honorary name of Paris son of Priam, because according to the Schol. when a shepherd, he often bravely defended himself against robbers, 3, 16 [this is improbable].

Ἀλέξανμος, ον (ἄνεμος), wind-repelling, epith. of a thick mantle, Od. 14, 529.†

ἀλέξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλέξειν furnishes tenses to ἀλέξω.

ἀλέξητήρ, ἦρος, ὁ (ἀλέξω), repeller, defender, helper, μάχης, a repeller of the battle (from others), protector in battle, 20, 396.†

ἀλέξικακος, ον (κακός), averting evil, repelling misfortune, epith. of Nestor, 10, 20.†

ἄλέξω, (theme ΑΑΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξήσω, aor. 1 optat. ἀλεξήσειεν, Od. 3, 346; Ep. aor. 2 ἡλαλκον, infin. ἀλαλκεῖν, partep. ἀλαλκῶν (from theme ΑΔΚΩ), whence an Ep. fut. ἀλαλκήσει, Od. 10, 288, where Wolf reads ἀλάλκησι; mid. aor. subj. ἀλεξώμεσθα, infin. ἀλέξασθαι, 1) Act. to ward off, to avert, τί τινα, any thing from any one; κακὸν ἡμᾶρ Δαναοῖσιν, the evil day from the Greeks, 9, 251, νήσεσι πῦρ, 9, 347.

b) With dat. only: to defend any one, to help, 3, 9, 5, 779. 2) Mid. to repel from oneself, τινα, any one, 13, 475. Od. 18, 62; absol. to defend oneself, 11, 848. Od. 9, 57.

ἀλέομαι and ἀλεύομαι, Ep. and poet. (ἄλη), kindred form ἀλεεῖω, aor. 1 ἡλενάμην and ἀλευάμην, subj. ἀλέηται, optat. ἀλέαιτο, imper. ἀλέασθε, infin. ἀλευασθαι and ἀλέασθαι, partep. ἀλευάμενος, to shun, avoid, flee; with accus. ἔγχεα, μῆνιν, and absol. 5, 28. δ) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (Ep. for ἀλεύηται), ἡπεροπένειν, that another also may shrink from deceiving, Od. 14, 400. 11, 23, 340.

ἄλεται, Ep. with shortened mood-vowel for ἄλῃται; subj. aor. where elsewhere we find ἄλεται, 11, 192; see ἀλλομαι.

ἀλετρεύω (ἄλετος), to grind; with accus. καρπὸν, Od. 7, 104.†

ἄλετρις, ἴδος, ἡ (ἀλέω), grinding, γυνή, a grinding woman, the female slave who grinds the corn, Od. 20, 105.†

ἀλευομαι = ἀλέομαι, q. v.

ἄλέω. aor. 1 ἤλεσα, Ep. ἄλσσσα, to grind, Od. 20, 109. † in Tmesis.

ἄλεωρή, ἡ (ἀλέομαι), poet. the act of avoiding, retreating, flight, 21, 216. 2) defence, protection; spoken of the cuirass, 12, 57. 15, 533.

ἄλη, ἡ, the act of wandering or roaming about, *Od. 10, 464. 21, 284.

ἄληθειν, ἡ (ἀληθής), truth; only ἀληθείην μυθεῖσθαι, καταλέγειν, 24, 407. Od. 11, 507.

ἀληθεῖς, see ἀλάομαι.

*ἀλθεύω (ἀληθής), fut. σω, to speak the truth, to be sincere. Batr. 14.

ἀληθής, ἐς (λήθω), undisguised, sincere, true, upright, γυνή, 12, 433. 2) true, often neut. plur. ἀληθέα εἰπεῖν, 11. and Od.

Ἀλῆιον πεδῖον, τό, the Aleian plain in Asia Minor, where Bellerophon, hated by the gods, wandered solitarily about, 6, 201. According to a later tradition, proud of having slain Chimæra, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Sinarus, 11dt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from ἄλιον, harvestless, uncultivated.)

ἄλῃος, ον (ἄλιον), without possessions, poor, destitute of an estate, *9, 125. 267.

ἄληκτος, ον, Ep. ἀλληκτος (λήγω), unceasing, endless, incessant, θυμός, 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζων, 11, 12. Hom. has only the Ep. form.

ἀλήμεναι, Ep. for ἄλῃναι, see εἴλω.

ἀλῃμων, ονος, ὁ (ἀλάομαι), wandering about, Od. 19, 74; subst. a vagrant, *Od. 17, 376.

ἄλῃναι, see εἴλω.

ἄλῃται (ἄλῃται ed. Wolf), 3 sing. aor. 2 subj. from ἀλλομαι, 21, 536.

ἀλητεύω (ἀλήτης), only pres. to wander about, to roam; often in Od., comm. spoken of vagrants, to beg, Od. 14, 126, 16, 101; but also of hunters, Od. 12, 338.

ἀλήτης, ου, ὁ, a vagrant, a beggar, *Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Ōeneus of Calydon, who bore to him Meleager, Deianira, etc. The post-Homeric legends state that she slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae, his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, 9, 555.

ἄλθωμαι, Ep. mid. to heal (intrans.), to be healed, to get well, 5, 417.† (ἄλθω, akin to αλο, to make grow.)

ἀλῆαῖς, ἐς (ἄμη), gen. εὖς, blowing over or on the sea, epith. of a favorable wind, Od. 4, 361.†

Ἀλῆατος, ὁ (situated on the sea, from ἄλς and ἄρω), Halarius, a town in Boeotia, on the shore of the lake Copaïs, now Μασί, 2, 503; also ἡ, Diod.

ἄλῆστος, ου, poet. (ἄλῆσμαι), unbending, not to be stayed, incessant, immense, μάχη, πόλεμος, ὄμαδος. The neut. as adv. ἄλῆστον ὀδύρεσθαι, to lament incessantly, 24, 549. *11.

*ἀλγείτων, ου, poet. (γείτων), near the sea, Ep. 4.

ἀλῆγκιος, ου (ἡλίξ), prop. of equal age, but generally, like, equal, similar, τινί, 6, 401. Od. 8, 174.

ἄλιεύς, ἦος, ὁ (ἄλς), a fisherman, Od. 12, 251. 22, 384, and mly, 1) a seaman, a sailor, Od. 24, 418; as adj. ἐρέται ἄλιῆς, rowers on the sea, Od. 16, 349. *Od.

*Ἀλιζῶνες, οἱ, sing. Ἀλιζών, ὧνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the Halizones, a people on the Euxine, in Bithynia, neighbours of the Paphlagonians, 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldaei. Eustath. and Strabo also cite the nom. Ἀλιζώνος. (They must not be confounded with Ἀλαζῶνες, a nomadic people in Scythia.)

*Ἀλῆ, ἡ (fem. of ἄλιος), daughter of Nereus and Doris, 18, 40.

*Ἀλιθέρης, ου, ὁ, son of Mastôr, a faithful friend of Ulysses in Ithaca, Od. 2, 157, 17, 68.

ἄλμυρῆς, εσσα, εν, poet. (μύρω), flowing into the sea, rushing seaward, ποταμός, 21, 190. Od. 5, 460.

ἄλιος, ιη, ιον (ἄλς), belonging to the sea, dwelling in the sea; γέρον ἄλιος, the old man of the sea=Nereus, 1, 556; ἄλαι θεαί, sea-goddesses, 24, 84; ἀθάναται ἄλαι, 18, 84; also ἄλαι alone, 18, 432.

*2) fruitless, idle, vain, βέλος, μῦθος, ὁδός, ὄρκιον, 11, and Od. (The second signif. is comm. derived from ἄλμ, but unnecessarily[?], since the earliest language connected with the sea the idea of unfruit-

fulness.) [Related to ἄλμ, ἀλαός (blind, lit. bereaved), ἡλός Dōd.]

*Ἄλιος, ὁ, 1) a Lycian, 5, 678. 2) son of Alcinoos, Od. 8, 119.

ἄλιотρεφής, ἐς, poet. (τρέφω), gen. εὖς, nourished in the sea, sea-fattened; epith. of seals, Od. 4, 442.†

ἄλιώ (ἄλιος), aor. ἄλιωσα, without augm. to make vain, to frustrate, to render void, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, 16, 737.

ἄλιπλος, ου (πλέω), whelmed in the sea. τείχεα ἄλιπλοα θείναι, to sink the walls into the sea, 12, 26.†

ἄλιπόρφυρος, ου (πορφύρα), coloured with the purple of the purple, sea-purple, dark-purple, ἡλάκατα, φάρεα, *Od. 6, 53, 13, 108.

ἄλς, adv. (ἄλῆς), 1) in heaps, in multitudes, in crowds, in swarms, 2, 90. Od. 13, 136. Hom. never has a seq. κεν. 2) sufficiently, enough, 14, 121. ἡ οὐχ ἄλς, is it not enough? with a seq. ὅτι or ὥς, 5, 349, 23, 670. ὅθι ἔκειτο ἄλς εὐώδης ἔλαιον, where there was fragrant oil in abundance, Od. 2, 339.

*ἄλίσκομαι (in the act. obsol. theme ἄλο-), fut. ἄλῶσομαι only Batr. 286, aor. 2 ἔδλων, ἡλων only Od. 22, 230, subj. ἄλῶ Ep. for ἄλῶ, optat. ἄλοῖην, Ep. ἄλῶν, 9, 592, infin. ἄλῶναι, partcp. ἄλούς (ἄλόντε with ᾱ, 5, 487), 1) to be caught, taken, captured; spoken of men and cities, 2) Metaph. θανάτῳ ἄλῶναι, to be snatched away by death, 21, 281. Od. 5, 312; hence also alone to be killed, 12, 172. 14, 81. 17, 506. Od. 18, 265. *μήπως, ὥς ἀψις λίνον ἄλόντε πανάγρου—κύρμα γένησθε, lest ye, as if caught in the meshes of a net, should become a prey, 5, 487. (According to Buttm. Gr. Gram. § 33, 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾱ in ἄλόντε, Bothe proposes to read ἄλύνοντε, from ἄλυνω, trepide erro.]

ἄλιταίνω, poet. aor. 2 ἡλιτον once, 9, 375; aor. mid. ἄλιτόμην, infin. ἄλιτέσθαι, with like signif. to do wrong, to sin; always with accus. τινά, to sin against any one, 9, 375. 19, 265; ἀθανάτους, Od. 4, 378; Διὸς ἐφετμάς, to violate the commands of Zeus, 24, 570.

ἄλιτήμενος, η, ου, an Ep. perf. partcp. with accent of pres. for ἡλιτημένος from ἄλιταίνω with active signif. doing wrong, sinning; with dat. θεοῖς, against the gods, Od. 4, 807.† According to Rost Vollst. Lexik. under ἄλιταίνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

ἄλιτήμων, ονος, ὁ (ἄλιταίνω), sinning, wicked, *24, 157, 186.